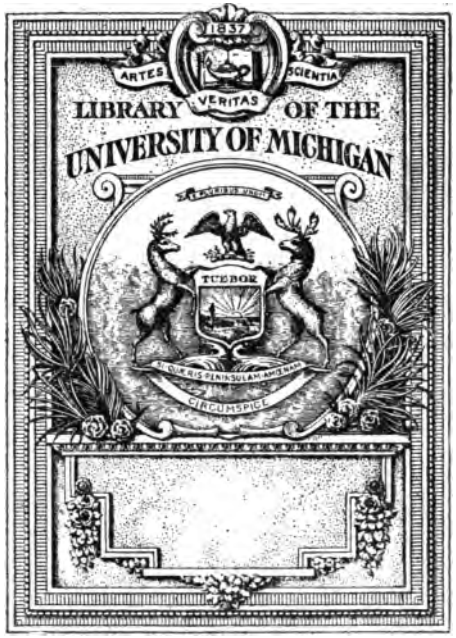
CLASSICAL ASSOCIATION OF SCOTLAND

PROCEEDINGS, 1903-4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CLASSICAL ASSOCIATION OF SCOTLAND

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PROCEEDINGS 1903-4

EDINBURGH
H. & J. PILLANS & WILSON, 86 HANOVER STREET
1904

Contents and Index to Speakers.

MEETING HELD AT GLASGOW,

On SATURDAY, 5th DECEMBER 1903.

THE THIRD GENERAL MEETING of the ASSOCIATION was held within the University, Glasgow, on Saturday, 5th December 1903. There was a very large attendance of members when the President, Professor G. G. RAMSAY, LL.D., took the chair at 11 A.M.

The following appointments of officers were made:— *President*, Professor RAMSAY, Glasgow. *Vice-Presidents*, Emeritus-Professor S. H. BUTCHER, London; Professor JOHN HARROWER, Aberdeen; Dr W. A. HEARD, Edinburgh. *Secretary*, Mr W. LOBBAN, M.A., Glasgow. *Treasurer*, Mr H. MANNERS, M.A., B.Sc., Airdrie. *Members of General Committee*, the above *ex officio*, and Professor J. BURNET, St Andrews; Professor G. BALDWIN BROWN, Edinburgh; Mr CARTER, Edinburgh; Dr MARSHALL, Edinburgh; Mr MAYBIN, Ayr; Mr MACKENZIE, St Andrews; Mr RIDDOCH, Stonehaven; Mr MORLAND SIMPSON, Aberdeen; Mr GEORGE SMITH, Edinburgh; Mr STIRLING, Paisley; Mr TEMPLE, Glasgow.

Two amendments of rule 4 of the association, of which notice had been given, were proposed by Dr Heard and unanimously adopted. 1. That one-third of the members of the General Committee shall retire each year, but that the members so retiring shall be eligible for re-election. 2. That at each general meeting of the association a local Committee shall be appointed to make arrangements for the following meeting in communication with the President and Secretary.

The following papers were read:—

"The Classics and Popular Education," by the PRESIDENT.

"The best present lines of defence for Classics," by Professor J. S. PHILLIMORE, Glasgow.

"Latin in a Science School," by J. G. KERR, Esq., LL.D., Headmaster, Allan Glen's School, Glasgow.

The Classics and Popular Education.

By G. G. RAMSAY, M.A., LL.D., Litt.D.,
Professor of Humanity in the University of Glasgow.

WHEN I had the honour, one year ago, of inaugurating the proceedings of this association, I suggested as a motto that might form our watchword, "Efficiency in Education"; and I am sure that I expressed the feeling of its members when I disclaimed on your behalf all desire to make use of the association for the purpose of exalting, in any undue manner, the value of those studies in which we, as a Classical Association, are more particularly interested.

The study of the classical languages, of the life, history, and literature, of ancient Greece and Rome, have until yesterday held a position of supremacy in the field of higher education which was perhaps something more than was their due; a supremacy so unquestioned, at any rate, that its votaries have until recently scarce deigned to examine the grounds on which it rested, still less troubled themselves to explain them to the outside world. Those days are over. Every study, in these days, must justify itself. New subjects, with undoubted claims, have come in to contest the field; new ideas and aims, for national as well as for

individual education, have been put forward, some by those who really understand what education means, many more by those who do not; many popular cries have been raised to attract the public ear, and it behoves those who have given their lives to the work of education, and understand the processes by which human minds are developed, to point out what are in their opinion the true aims to be held in view, what are the fundamental conditions under which alone real progress and success can be secured, whatever may be the subjects to be included in our educational curriculum.

It is not a question of subjects; it is far more a question of methods. We classical men know by experience what a splendid instrument for opening, expanding, stimulating, and furnishing the young mind can be forged out of wisely-conducted classical study; but, as befits those engaged in the most liberalising of all pursuits, we bear an open mind towards all subjects of human study, and would exclude none of them, provided only they fulfil the fundamental conditions on which all genuine education depends. Under wise and thoughtful treatment, there is perhaps no subject of human knowledge which may not be made into an effective implement of education; no subject, however excellent, which may not be rendered useless for its purpose by dull, mechanical, and lifeless treatment.

In my Inaugural Address last year I endeavoured to point out that the main end of all education, however early it may have to end, is to evoke, develop, and strengthen the natural powers of the mind; to lead the scholar to realise what accurate knowledge means; how reasoning may lead him on from one truth to another; and thus send him out into the world in possession of his full powers, and with a wide mental outlook, fit to cope with whatever practical problems life itself may present. The success of Germany in education was shown to be the result of patient, continuous work in a few subjects, carried on over a series of years. The subjects taught are chosen mainly for educational, not for utilitarian, ends; not necessarily, often not at all, connected

with the scholar's future calling; while again, in special schools, the utilitarian method is carefully laid on a firm foundation of general knowledge. But whatever the subjects be, whether ancient, or modern, or scientific, the essential object kept in view is that they should be studied systematically, from the foundation, as coherent branches of knowledge, with a view to create those right habits of study, those orderly methods of reasoning and observation, which are indispensable for every calling which has an intellectual element in it, and without which no man can turn to full account the opportunities which life itself may place within his reach.

In the case of America, we saw how even in that practical country the study of the classics is being advanced with prodigious rapidity: not merely for those who have academic aims in view, but for those who have the ordinary career of commerce or citizenship before them, and for whom it is felt that the best of all possible equipments that a man can possess for the varied purposes of practical life is to have a mind solidly and continuously trained in some of the fundamental branches of human knowledge.

The human studies, all admit, are indispensable for all. "The studies which deal with man," said Mr Gladstone in his Glasgow Rectorial Address of 1879, "studies in the largest sense of humanity, studies conversant with his nature, his works, his duties, and his destinies, are the highest of all studies. As the human form is the groundwork of the highest training in art, so those mental pursuits are the highest, which have man, considered at large, as their object."

Granting these positions, and the corollary that the human or literary studies must lie at the root of all education, we cannot view without anxiety the fact that at the present moment, under the influence of various popular shibboleths, the essential elements of true education are in danger of being thrust on one side for supposed utilitarian ends, not one of which special ends can, in fact, be attained unless they be pursued from a foundation of general mental discipline.

Strong evidence of this danger is to be found in the Parliamentary debate of the last Session of Parliament. In introducing the Estimates for Education in England (July 9, 1903), Sir Wm. Anson states that he is alarmed by the reports he has received as to the effect of recent legislation upon the smaller Grammar Schools of England. "Tempted by the larger grants from local and other sources for so-called science and technical teaching, they are sacrificing what I believe to be the higher educational interests of their pupils. The assistance they have got from the local authorities has been all in the direction of technical education. In these schools, I am told by a very experienced inspector that they have practically abandoned Greek, that they have almost abandoned Latin, and that Geography, History, and Literature are neglected or untaught. . . . I do not think that the colloquial knowledge of French, and such science as is learned by a boy who will not have to apply them in the course of his subsequent career, is at all adequate to the old-fashioned literary education, with all its faults, which we are so rapidly superseding in these Secondary Schools. I do wish to see more public attention excited in the revival of the older studies, and in particular in the insistence of a knowledge of some portion of good literature, whether it is French, German, English, Latin, or Greek." And even the great English authors, he was informed, are so studied in editions prepared for examination purposes as to be destitute of all educational value.

Lord Edmund Fitzmaurice said:—"There is now perhaps a danger a little the other way, and some of these new Secondary Schools were perhaps driving the scientific side of their education a little too hard at the expense of literary subjects."

Mr Yoxall, an experienced educationist, admitted that "the Grammar School was deteriorating, and why? Because it had ceased to fulfil its traditional function, and was attempting a dual function. It had put off its old suit, and put on a modern one which hardly fitted it. The system adopted elsewhere, especially in Germany, was not to set up two sets of schools in one

institution, but to set up two different types of schools. There was no attempt to put under one roof and one set of teachers two incongruous kinds of secondary education—the older and the modern kind."

Mr Bryce, a high authority on education, welcomed Sir W. Anson's observations on this subject, and gave voice to the same complaint—

"He had himself endeavoured for years to get the House to understand the revolution which was taking place in the Secondary Schools of the country, a revolution which was by no means confined to the Grammar Schools, for it obtained in those schools which had largely superseded them, the higher grade schools as they used to call them, and in a number of newer schools which were not Grammar Schools technically. In all those schools the science teaching had been growing, and the teaching of literary and human subjects had been vanishing, or suffering from a kind of atrophy. Science, once entirely neglected or excluded, had now taken a terrible revenge, and one which was becoming dangerous to the interests of this country. Under the influence of science and arts grants, and of grants for technical education from County Councils, the literary teaching was being more and more pressed out of the programme as there was less money to be earned by them. Very little education, and that of a poorer sort, was being given in literature, very little in history, in grammar, or in geography. On the other hand, scientific education of a sort was being given very largely to boys who would never have occasion to use science in their daily life at all.

"For the greater number of the middle and lower middle classes, a knowledge of science would only be of value so far as it was made a part of liberal education, stimulated his mind, awakened his intelligence, and gave him an idea of scientific method and of the nature of scientific evidence. . . . As generally imparted, scientific instruction was not stimulating in that way. It was largely a mere cultivation of the memory, and was treated in a dull and lifeless way. It was true that many

teachers could not make literary subjects stimulating; but it was more difficult still to make scientific teaching stimulating to the intelligence."

I may next quote Mr Morley. At the dinner of the Edinburgh Merchant Company, July 24, 1903, he remarked that, "while approving of technical and commercial education, he was a little jealous of the old ideas of an old and liberal and general education." He was good enough to refer to my own Inaugural Address of last year, and commented on the importance of the facts there stated about Germany: "that though they have there a technical system of education far better than anything we have in this part of the island or in England, that there they regard the foundation of a large liberal general knowledge as the best foundation upon which to rear a superstructure of technical education. I am very delighted that in that respect I carry you with me. You must have at the back of your technical and scientific education that training of brain power, that interest in a great number of topics, which nothing but that which we call, and rightly call, a liberal education, can afford." And he further quoted, with approbation, what was said of the utter futility of what was sometimes taught under the name of "Commercial Geography."

"And what," he asked, "is an educated man? One aspect to me at all events, a very much neglected aspect, of what an educated man is, is that he should know what is evidence; when a thing is proved, and when it is not; whether statistics, for example, have been sifted; whether and how many different interpretations may be put upon the same proposition."

Granted, then, that such a general education as has been variously described above, a little more of it, or a little less, is an indispensable foundation for every kind of specialised instruction, what are the reasons which have given to the classics their supreme place in the educational field of the past? What are the grounds on which we believe to-day that their study affords, not certainly the only introduction, but probably, to many minds,

the highest and best introduction, to the human studies as a whole, and supplies an admirable preparation for the work of life —not only if pursued to a high level, but even for boys whose school training may end at fourteen or fifteen years of age? The reason is a simple one. It is because these studies are eminently intellectual in themselves; because they call into play, from the very first, those mental processes by which habits of observation, thought, and reasoning, can gradually be formed; and because they introduce the young mind, by methods suitable for youth, to those large and simple conceptions upon which the fabric of human civilisation rests.

It is objected that the classical languages repel by their difficulty—that the learner is oppressed by a mass of dry technical details, grammatical and so forth—that the average boy never gets as far as the literature at all, forgets all he has learned of it as soon as learnt, and has no occasion to use his painfully-acquired knowledge in after life. And it is suggested that in studies of less difficulty, more akin to modern life, acquisition would be easier and more pleasant, progress would be more rapid, while the pupil would carry away a larger body of knowledge, all of it useful in later life.

But I have no faith in the idea that everything in learning can be made easy and pleasant to the learner. The path to knowledge cannot be made an easy path. No mental mastery can ever be acquired except by downright hard effort, by accurate learning of hard lessons, by looking difficulties in the face, and by gradually discovering that the mind possesses within itself the means of overcoming them. I believe that mere difficulty, if encountered in a worthy subject, has its uses. Mr Gladstone thus writes to Mrs Gladstone in 1861: "Tell Harry (her son) that he is right; Latin *is* hard; and it is in great part because it is hard that it is useful."

Now it is not good to burden the young mind with masses of facts; what is required is that the facts put before it should be important, should be large and luminous, should embody general

principles, and be so connected with each other as to exemplify the mental processes on which all reasoning rests. The ideal study for educational purposes is that which combines, if one may put it so, the minimum of matter with the maximum of mind; and it is this special quality in the study of the classics which Lord Goschen had in view when he pronounced his celebrated dictum:

"You may take it from me that there are five times as many intellectual processes to undertake in translating from Latin and Greek into English, as there are in translating into English from any foreign language."

Now this does not mean that there is anything intrinsically difficult or abstruse in Latin and Greek; it means, on the contrary, that they present the problems of language in their most simple, logical, and typical shape, exhibiting in their external forms the relations between thought and grammar, and refusing to allow the scholar to proceed one step until he has mastered the fundamental conceptions on which all language and all thought are based. In modern tongues these prime conceptions are overlaid and obscured by all the accretions, developments, and amplifications which centuries of confused living and complex thinking have brought with them. Latin and Greek are the best first trainers in speech and reason, not because they are so hard, but because they are so simple; because they are concrete rather than abstract; because they are direct and not allusive; because they express at first-hand, not at second-hand, the great facts of human life, whether of the outer or of the inner world. Latin grammar alone—in its declensions, its conjugations, still more in its syntax—may be described as forming a systematised compendium of practical logic; every difference of form or construction corresponding to an essential difference of thought.

And as it is with language, so is it with all the elements of which human culture and civilisation are made up. Whether we look at the literature, or the philosophy, or the art; at the history, or the law, of ancient Greece and Rome, we find in all the same

typical qualities. All is great, simple, and monumental; all is traced on large, luminous, and comprehensive lines, such as can be grasped in their statuesque simplicity by the youthful mind, and through which it gains access, at their source, to the great ideas which have moved the world. Here again it is a case of the universal as against the particular, of the minimum of matter combined with the maximum of mind.

Take the literature by itself. From the first moment when the Latin scholar begins his first reading book, his reading is all of gold. He is dealing with large and simple ideas, treated in the grand manner; though he can read but half a page in a day, he has read part of a masterpiece, from every line of which he may take lessons in the ordering of thought and words which a whole year's issue of *The Scotsman* or *Daily Telegraph* could never teach him. Within the compass of an ordinary school course the classical boy may dip into, and have an appreciation of, some of the noblest things that have been said or thought on all the great problems of human life. It is because everything that he learns is excellent—because everything is suggestive, and deals with fundamental facts that are typical of similar facts all the world over—because everything that he is called upon to understand appeals to, and draws out, his reason and forms his judgment, that the classically trained youth carries with him into life an ordered mind which he can apply to every kind of situation, and which will enable him to marshal and digest the facts, whatever they may be, which the business of his life itself will present to him when he comes to manhood.

What has been said is enough to supply an answer to questions often asked: "Why torment a boy with the technicalities of Latin grammar? Why not let him learn ancient literature through the medium of translations?" In other words, "Why not acquire mental habits without having to go through the mental acts by which alone the habits can be formed? Why go through the toil of reading a book, when you can read a review of it, or, better still, get a friend to tell you what the reviewer says of it?

Why condemn children to the misery of doing sums when they might find the answer to every possible arithmetical problem in a key?" Yes; why not start life fully educated, without going through the toils and worries of education? To the man already educated in other ways, who wishes to get some knowledge of ancient literature, grammar may be superfluous, good translations may give much information; but if the classics are to be used for purposes of education, to leave out the healthy wrestling with grammar and with dictionary is indeed to play Hamlet without the part of the Prince of Denmark; and in regard to the higher regions of the study, I rejoiced much to find the following passage in the interesting volume of "Lectures on Classical Subjects" lately published by Professor Hardie:—

"Generalisations about the life and thought of a past age are mere empty phrases, unless we possess some direct acquaintance with that life and thought. Critical description of an author's merits and defects is one of the most useless forms of human knowledge, unless we can read the author ourselves, and feel that it is true. The key to the whole lies in the laborious mastery of details, in the first instance, in minutely accurate study of idioms and grammar" (p. 336). And again, "The classical student of the present day has advantages which none of his predecessors had. By the prolonged labours of scholars the classical authors have been made more accessible. . . . Principles can be taught to a schoolboy in half an hour, which it took years of toil to verify and formulate. . . . One of the main reasons why classical literature retains its value as an instrument of education is just this, that so much has been done to formulate and elucidate the principles of grammar and the principles of style on which it is built" (pp. 307-8).

But while it is essential to teach the main principles of grammar, even to young boys, it is also essential, if the benefit of some classical training is to be extended to a wider class, and to stop at an earlier age than heretofore, that new methods of teaching it should be employed. Grammar might be taught less

technically than it is now, and so as to lay a lighter burden on the memory. The regular formations should be learnt strictly from the first; but all anomalies and irregularities, all special rules as to genders, etc., and refinements of all sorts, should be omitted or deferred until the necessity for explaining them arises in the course of reading. The grammar should be learnt gradually from the translation, not the translation from the grammar, so as to interest the scholar in the sense of what he reads from the first, and make him understand that the grammar supplies him with the key to it. Thus grammar and sense will go hand in hand. However simple the reading, it may be chosen so as to bring out important things in ancient life and history; the matter should be explained as fully as the language, and illustrated from modern things. A vocabulary will thus gradually be built up, both for translating and retranslating, and the scholar will soon gain the exhilarating sense that he can use the language for his own purposes. If the study be not begun too early, a boy of average intelligence may thus learn in a course of three years how to translate or retranslate simple passages in which no out-of-the-way terms are used.

Having thus dwelt on the intellectuality of classical study as its great merit, let me add one word upon the false notions, as I hold them to be, gaining currency in the teaching of other subjects besides classics. To simplify the teaching of all subjects, to remove all unnecessary details, and leave only the essential principles of a subject to be learnt, is an excellent object to be aimed at in all instruction; but it is not good to take the learner direct to the result of a logical process without making him go through the steps by which those results are to be reached. I am not a mathematician myself, but I learnt much from geometry; and I have felt myself indebted all my life to the splendid logical training I gained from Euclid. It was from Euclid that I first learnt how mere reasoning could conduct the mind irresistibly from one truth to another; and though I have never been aware that the Asses' Bridge conducted me to green pastures, and never

made a penny by mastering the 47th proposition of the 1st Book, I have never understood or used argument in my life without being conscious that the mental processes required to grasp the reasoning of those propositions, and of Euclid as a whole, supplied a standard of judgment applicable to every human circumstance. Euclid no doubt may be simplified and improved upon as to order or otherwise; his logical processes are sometimes cumbrous and unduly complicated. But whether we use Euclid or not, the essential value of geometry in education is that it teaches the mind how to march from one truth to another by a strictly logical process. But now, I understand, geometry is to be studied on the easy and shoddy system, with the intellectual element left out. Pure reasoning processes are too hard, too intellectual for the youth who is being hurried on to raise a structure of shoddy science on a basis of shoddy mathematics. Why bother to go through intricate processes of reasoning, when a foot-rule and a square can tell you what lines are equal to one another, how many degrees any given angle contains? As if the study of geometry were intended to form an introduction to the science of carpentering, or be improved into a slightly more adult species of kindergarten! The Scotch Education Department announce that in geometry "any solution will be accepted which *appears* to form part of a logical treatment of the subject." A very vague and shadowy injunction, which leaves the decision of what "an appearance of logical treatment" may be to the individual schoolmaster or inspector, instead of founding it upon one of the logical masterpieces of the world.

Now one word about science and technical education. Why have the Germans applied these so successfully to their manufactures? Not at all for the reasons so commonly trumpeted on our platforms; not at all because pseudo-science is taught to all and sundry in their schools. Their technical education is successful for three main reasons: first, because they lay down as a foundation a basis of thoroughly sound general education before any technical education is begun; secondly, because they have a few

thoroughly equipped institutions in which science is taught as science in its highest developments; and thirdly, above all, because their master manufacturers are alive to the value of scientific guidance and advice for the conduct of their own business. One example will suffice. Everyone knows how the Germans have developed the manufacture of dyes out of the products of coal tar —largely the waste products of this country. There are four great colour works of this kind in Germany. In each there are thoroughly equipped laboratories in which experiments are being continually carried on by highly trained chemists. I am told that in these four works alone there are no less than 300 expert chemists: every one of whom might be fit to aspire to and to hold a professor's position. And they are paid—on a German scale no doubt—in accordance with their qualifications.

What do similar employers do in this country? We have important chemical industries: what positions do they offer to specially-trained chemists? I have known of businesses making tens of thousands per annum that were satisfied with one principal chemist at £300 a year; and it is notorious that £80 a year is the utmost that will be offered to a well-trained young chemist in works of this kind, with little hopes of advancement beyond. What is the good of manufacturers crying out for technical education when they offer no posts worth having to those that have got it? What is the good of merchants spoiling the education of our young by demands for commercial arithmetic, commercial French, commercial geography, book-keeping, and shorthand — subjects far better learnt in actual practice — when they offer no adequate salaries to those who possess these accomplishments? The lad who is well educated all round will push his way far quicker, even in offices or manufactories, than these pretended specialists; and if we are ever to get high-class technical education, it is the masters and the manufacturers who need to be educated into seeing the necessity for it, instead of calling out for protective tariffs to enable them to go on in their old routine rule-of-thumb

ways, and so be saved from the competition of their more expert rivals.[1]

And now, having in view the principles on which stress has been laid above, I should like to make some practical comments on recent changes and developments in our educational system, and to obtain your opinion, as practical teachers, upon them.

I am well aware how difficult it is to meet all the views which are pressed from various quarters upon our Scotch Education Department; and we all, I am sure, recognise its eagerness, almost its feverish eagerness, to be abreast of, and if possible in front of, the supposed movements of the time. It has moved, in my opinion, with too much haste in too many directions, not all of them right directions; and I feel confident that before long experience will show that there must be a retracing of the steps. The main criticism I have to make on recent changes, helped on largely no doubt by the well-meant but uninstructed zeal of local bodies, is that they are mostly in the direction of reducing the intellectual element in education, and increasing the mechanical and manual element; of sacrificing the essential thing of all, the mental training, in the vain hope of imparting at school, to untrained minds, the practical knowledge and aptitude that can only be really acquired through apprenticeship in actual life.

The Germans carefully steer clear of this error. As is well pointed out in the *Times* of December 1, 1903, they do not exalt some new "system" or "method" into a fetish; they do not suffer themselves to be dominated by the terms "Science" and "Technical" without regard to the educational antecedents or prospective aims, which those terms, properly considered, imply. They do not imagine that the industries of a country can be

[1] Since writing the above I find the following passage in Mr Felix Schuster's article on "Foreign Trade" in the *Monthly Review* for January 1904: "Of German scientific methods as adapted to her industries . . . I have obtained information and the clearest evidence that it is not so much due to the lack of means of obtaining the very best scientific training that so many of our industries have fallen behind, but to *the unwillingness of employers to avail themselves of the services of scientific experts.*"

vivified, or better employment for the multitude secured, by scattering broadcast through the population the smatterings of so-called science, taught by teachers with little or no qualifications for the purpose; they do not ask that scholars in the first stages of elementary science shall dabble in methods suitable only for advanced students, or insist that children who cannot spell, or write a sentence of correct English, shall be flooded with a mass of superficial and desultory information *de omnibus rebus et quibusdam aliis*, under the name of "Nature Knowledge." In Germany, to quote the same writer, "Thoroughness is the great aim, quality, not quantity, of accomplishment. Altogether the scheme of instruction carefully avoids the ambitious and the fanciful: it aims at the thorough mastery of elements, rather than at a smattering of extras; and all through great attention is paid to the language."

The multiplicity of special demands insisted on in our Code tends inevitably to a system of smattering. The day is cut up into too many small portions to enable satisfactory continuous work to be done in any one of them; and as the wholesome system of individual examination (I do not mean individual payments) has been removed from the inspector's duty, there is no longer any sure gauge of thoroughness. Some subjects of a non-intellectual character, by no means necessary or even useful for all, are made compulsory upon all: why insist, for instance, upon having two-and-a-half or three hours per week of precious time taken up by compulsory drawing? Those who have an aptitude for drawing, or will make any use of it in life, are an insignificant minority; it might quite reasonably be maintained that after ten years of age three hours of compulsory French, or even of compulsory Latin, would be more educative, and probably quite as useful in after life.

I now come to the most recent and most important piece of new educational legislation enacted by the Scottish Department, with practically no reference to Parliament—that contained in the Circular as to Supplementary Courses, of February 16, 1903.

Here a splendid opportunity was offered to the Department. Parliament has ordained that ordinary school life is to be compulsorily extended to the age of fourteen; and an unhoped-for chance is thus offered of fulfilling the old boast of Scotland, that she gives to the able minds in every parish, however remote, the hope of rising to any position in life to which brains and education afford the passport. What advantage has been taken of the opportunity? If we read that Circular as it stands, the Department appears to expect that in future, except in special cases, all higher education—all education which gives access to the professions and paves the way to the higher grades of life—is to be confined to Secondary or quasi-Secondary Schools, which are inaccessible to the great bulk of the country population. In times past, as I have pointed out again and again, one-half (sometimes a larger proportion) of our university students in Scotland received the whole of their previous education in country Elementary Schools; and many such scholars now hold important positions in the higher grades of life.

Are such chances to be kept open in the future, or are they not? Unless a scholar is within reach of a Secondary School or of a Higher Grade Department, however able, it will appear that he may have to spend his whole time in studies which My Lords consider suitable for an education which is to end at the age of fourteen, and which will give him no chance of rising into the higher professions. Secondary Schools are rare; Higher Grade Departments are not everywhere to be found; and even in these, as we have seen, pressure is being exerted, by the so-called "science" and "commercial" courses, to waste the precious seed-time of the young mind, and stop its growth, for the sake of acquiring some poor manual dexterity, or of rehearsing, in amateur fashion, some of the so-called "useful" technicalities of after life. The ultimate object of the new system, as may be gathered from the address of Lord Balfour of Burleigh, delivered on October 13, 1903, is to confine secondary education, as that term is commonly understood, to the Secondary Schools; and to deny it to those whose education

is not expected to be prolonged beyond the fourteenth year. But at what age is this final limit of a country boy's education to be fixed? How can it be told whether a boy's capacity is fit for higher things until he has been tested in their beginnings? No parent will send his boy away from home to a higher school unless he has given warrant of some higher ability; even in Glasgow, where Higher Grade Schools exist, no ordinary parent will take away his child from the Elementary School to the Higher Grade School, and keep him there, unless he is encouraged to do so by the fact that the boy or girl has shown capacity for higher studies. How is the child to give that warrant unless he has had the chance of showing it in the school that is beside his home?

I feel that I have a right to speak on this subject. I have insisted for over thirty years, in evidence before Commissions and elsewhere, on the essential difference between a Secondary School, conducted from the first with a view to higher work, and an Elementary School with a fringe of higher education tacked on at the top. But I have also pointed out, times without number, that in Scotland many scholars of exceptional parts have found in Elementary Schools what enabled them to rise to a university career; and I protest against taking away from such scholars any of the chances they have hitherto enjoyed. No system of supplementary courses can be satisfactory which does not encourage, and make provision for, the beginnings of these higher studies — whether modern languages or Latin, whether science or mathematics—through which a larger intellectual outlook may be given to naturally able scholars of whatever class, and hope of a higher future placed within their reach. To confine all children outside Secondary or quasi-Secondary Schools wholly or mainly to so-called practical subjects, would be to erect a new social barrier, and stop the way for even the ablest of them to rise in life. What is essential for the higher training of the mind in all literary studies is the learning of some language other than the scholar's own. "When I learn a new language," said the

Emperor Charles V., "I feel as if I had got a new soul." A new language, whether ancient or modern, affords access to a new mental region; and no boy or girl who is compelled to remain at school until fourteen years of age should be denied the chance of such access.

And what do these new supplementary courses contain? After the age of twelve, the scholars are to remain largely marking time, perfecting what they have already learnt. Good and well; but all that might be done without keeping back the stimulus which is afforded by fresh studies. The suggestions made in the Circular C. 374 as to the study and teaching of English are excellent; but they are largely visionary and unpractical; and they aim at results not to be obtained by young boys and girls. Children of twelve are to develop "a taste for good literature"; they should be given "a choice of books for home reading," to be reviewed and commented upon by the teacher, but not learnt in the form of strict lessons, except so far as certain passages are to be committed to memory; "subtleties of grammatical analysis" are to be avoided; and "time is not to be wasted by mere routine reading aloud in the class." As exercises in composition, these youthful scholars are to have subjects for essays propounded and discussed before them; and they are not to be distracted from the difficult art of composition by having to know anything of the subject on which they are to write. Here are the words of the Circular: "The effort of composition is considerable in itself, and the pupil should not be distracted at the outset by the additional difficulty of finding material." As if the whole object of such composition as is here aimed at should not be to help the scholar to express something that he himself knows or feels, in the language most simple and natural to him. One is reminded of the passage in "Rebecca," when that delightful child of twelve is set by her mistress to write a composition on "Nature and Slavery." "But gracious me, Miss Dearborn, I don't talk about nature and slavery. I can't write unless I have something to say, can I?" "That's what compositions are for," returned Miss

Dearborn doubtfully, "to make you have things to say." The system suggested in the Circular, of abandoning simple, accurate teaching in definite things, and substituting for it a loose, high-flying system that might be possible for university students, is unsuitable to children, and must end in failure.

And what of the so-called practical subjects, which are to bear on matters of after-life? Here is a list of them. Scholars of from twelve to fourteen years of age are to hear lectures on "the proper care of the body"; "the value of exercise and open air"; or go through "a slightly extended ambulance course." For this the teacher is to keep himself as far as possible abreast of the knowledge of the day. Then are to come disquisitions on the institutions of Government; on the conditions of trade and employment —including possibly discussions on the Fiscal Policy—information about the Empire, about the Colonies, about openings for enterprise in different countries, etc. The scholars are to learn about the history and monuments of their own district, and be instructed in the machinery of Local Government in their own county or town; including, it may be, the politics of the last School Board election.

Next let us see what modes of teaching are suggested for the specialised Courses, one or other of which will have to be taken up.

In the Commercial Course, arithmetic, happily, cannot be spoilt by any amount of practical application; but to guard against its too intellectual character, a "ready reckoner" may be used. Book-keeping—a wholly superfluous subject when arithmetic is well taught: and no two business firms keep their accounts in exactly the same way—invoices, accounts, receipts, cheques, etc., are all to be brought into the curriculum. The daily newspaper, which of all literature should be most kept out of young hands, is to be searched for the shipping returns for given ports; places in the shipping lists should be looked out in Manuals, Gazetteers or Encyclopædias; the total exports and imports of a place should be analysed, tabulated, and all such information carefully summarised in *précis* form. Even the leading articles should be scanned for chance historical allusions, as to which the School

Library is to be consulted; "a certain amount of collateral reading of authorities" may also take place; and such individual investigations may extend over several days. But we come back at last to the newspaper as the highest mental pabulum: its vocabulary will give occasion for frequent reference to the dictionary; and, "above all, perhaps the market reports will furnish a body of material for exercise in calculation much superior to the cut-and-dried examples of text-books." It is added that the exercises above mentioned presuppose that every school will be equipped "with a proper set of reference books, *e.g.*, a standard dictionary (etymological), a reference atlas (with index), various historical books, including a handbook of European history, a biographical dictionary, a dictionary of dates," and one or more of the comprehensive year-books now issued by various publishers; for "during these years the scholar should be regarded not as a pupil in a class, but as a student studying, under direction, certain subjects for ends which he himself in some degree realises and desires." All this for scholars between the ages of twelve and fourteen!

The Industrial Course is to be a matter of compasses, protractors, and set squares: thinking is to be supplanted by measuring. Solids will be measured, and "graphs" employed; but the teacher need not hesitate to borrow devices from mathematics if within the comprehension of the pupils. Wood-work, iron-work, drawing from models, modelling from drawings, even mechanics and building construction, may all be dabbled at in those marvellous two years between twelve and fourteen.

Then we come to the Course for Rural Schools. Here children, acquainted from infancy with every detail of farm and country work, and for whom the one thing needed is to lift up their minds into new and higher regions remote from their daily life, are to work at "school gardens"—cultivate "flower-boxes and flower-pots," in which they will "experiment with manures." They will study the rocks and soil of the neighbourhood; learn "the histories of weeds and insect pests"; they will consider "the suitability of different soils for particular crops, by help of a few well illustrated

lessons in the rudiments of chemistry"; while the study of the pollination of plants will lead naturally to "observations on bees and bee-keeping at the nearest bee-hives."

Taking this scheme as a whole, can it be regarded as really practicable and suitable for the kind and age of scholars for whom it is intended? For scholars of a riper age there is much that is wise and stimulating in the suggestions of the Circular. To urge teachers in every subject to give life and interest to the daily lessons by illustrations drawn from the experience of the scholars, and teach them, when occasion offers, to connect what they learn from books with the circumstances of place, history, and life which they see around them, is to lay down a principle of the highest practical and intellectual value. Every good teacher knows how a subject can be vitalised, and the intelligence of scholars quickened, by making them feel that the lessons they learn have points of contact with the world in which they live. But such points should come in naturally, as illustrations of the more serious lessons, not as a substitute for them. To enjoin such a mode of teaching by Circular or Code, would be to take all freshness out of it, to make it mechanical, and to encourage desultory and fragmentary methods. To substitute a training in the "all and sundry" for continuous instruction in one or two serious subjects, would be to substitute the vague, the loose, and the inexact, for a foundation of accurate knowledge.

It is satisfactory to note that while the scheme of Supplementary Courses is laid down as the rule to be followed in Elementary Schools generally, exceptions may still be made in special cases in rural districts, where transference to a Secondary School may be difficult or impossible. The memorandum of May 1, 1903, lays it down that "the instruction in the distinctive subjects of secondary education of selected pupils in rural schools in circumstances approved by the Inspector, may be regarded as part of the work of the Supplementary Course for the purpose of a grant under Article 21."

How far this exception will be taken advantage of by school

boards or schoolmasters remains to be seen. At present, the pressure to prepare for the new Supplementary Courses is so great that every object inconsistent with that has to be put on one side; and it is certain that both in town and country the teaching of secondary subjects is being crushed out of schools in which they were taught before.

In the towns, the new rule is being enforced with strictness; and though there is more reason for it in the towns than in country districts, the change is being introduced with disquieting rapidity, as will be seen from the case of Glasgow.

In Glasgow last year there were under the School Board five Higher Grade Schools, and six schools with advanced departments. In all of these eleven schools bright scholars had the chance of beginning to learn French, Latin, and Mathematics. Under the present régime, these subjects have already ceased to be taught in five out of the six advanced departments; in the sixth they are to be allowed for this year only. Thus, after the present year there will be only five Board schools instead of eleven in which the ordinary school board scholar will be able to obtain the beginnings of a higher liberal education. I am informed that the same thing is happening in Edinburgh, and I doubt not in other towns also.

Now the plea that secondary education should be confined, as far as possible, to Secondary Schools, is sound in the abstract; but it must not be pressed too far, and it is not applicable to the traditions and circumstances of Scotland, even in the towns. However desirable in itself, it is not possible to drive into a Secondary School at an early age all the scholars whose ability, when chance is offered, proves them worthy of receiving a higher education. No persuasion or compulsion will do it. No workingman in Glasgow would naturally think of sending his children in the first instance to the High School, or other Secondary School. He sends them to the most convenient Elementary School; and the tendency is to keep them on at the same school for their whole course. At such a school, if higher subjects are taught to a certain

length, an exceptionally clever boy can be caught in time; his higher studies may be begun; and the parent, encouraged by his success, or aided by a bursary, may send him on to a Secondary School to carry his education further. But if the school affords no chance of beginning higher subjects, the boy has no opportunity of showing his capacity for them, and his chances of doing so are gone for life. No doubt everything should be done to encourage such boys to pass on to a Secondary School as soon as possible; but to confine altogether the teaching of higher secondary subjects, even in an elementary form, to certain picked schools, is to go back upon the traditions of Scotland, and to shut off the bulk of the population from opportunities which they have enjoyed before.

Now this great change, it must be understood, has been brought about entirely by the Department, without much, if any, real reference to local opinion. Our Scottish education is more centralised in its administration than most people are aware of. School boards have little real power over the work of education itself. Each school board, in theory, chooses one or other of the educational courses open to it under the Code; but the schemes they present are edited and sub-edited by the inspectors and the department, and they have little real choice in the matter. School boards have to earn the best grant they can; and they cannot stand out against the scheme which is presented to them on official authority. Under the present system of universal school boards and limited areas, it is an easy matter to play off the opinion of one school board, or of one set of governors, against the rest; and there is little room for real local initiative. Since the abolition of school fees, parents no longer exercise the kind of influence which they used to exercise over the education given to their children; even the county committees for Secondary Education, which were set up in 1892 for the express purpose of stimulating local interest and local effort, and which are supposed to initiate their schemes, have practically to accept the scheme favoured by the Department; and the form of scheme which at

present finds most favour with the Department is one which would reduce their functions to that of acting as a funnel for passing on the funds they administer to certain prescribed purposes, without leaving them any authority or influence over the education of their own counties. It is this state of things which prompts the general desire that the new Education Bill should enlarge the present narrow areas, create more powerful local authorities, as in England, with some independent powers of their own, and so once more rouse into activity that keen interest in education which used to be the pride of Scotland.[1]

[1] In corroboration of the views expressed above, I may refer to an admirable paper on "Secondary Education in Rural Schools" read before the Educational Congress at Inverness on December 30, 1903, by Mr James D. Cheyne, M.A., of Alves (printed at the *Courant* and *Courier* Office, Elgin). The Congress unanimously passed a resolution "that in the schemes of work under the supplementary courses, secondary work in rural schools should be encouraged."

On the best present lines of defence for Classics.

By J. S. PHILLIMORE, M.A.,
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NOTHING is so difficult as to write a short study on a great subject; the very name has come to connote an agreeable mendacity. But I want, if possible, to mark off a province of a great subject and remain within a strict definition. Two years ago I was asked to give a lecture to a society, chiefly composed of students and schoolboys, upon the place of classics in education. This paper is complementary to that; if I were to repeat the same arguments and reflections I should be preaching to the converted, *ex hypothesi*, for ours is a Classical Association. This is not an appeal to the sympathetic, or at least the open mind, but an attempt to sketch lines of defence and to suggest desirable alliances for this conflict.

Now our first and greatest difficulty is to put our adversaries on the defensive, or rather, on the constructive. They will not avow their assumed principles, they will not state their major

premises. They never state what is their ideal or idea of education. Every classicist, I presume, is able to formulate what he considers the main purpose of education, because his whole system belongs organically to its end. Our opponents sometimes suggest that they agree with our objects, but impugn our methods, and sometimes, more often, imply that they reject our whole theory. Reject it in favour of what? Here we cannot get them into the open, and it is of prime importance that we should, for if once their assumed principles came to light we could call to our support great and powerful interests, spiritual and intellectual, which at present do not appear to apprehend how deeply they are involved in this question.

Now so far as the opposition to classics comes from what we may call, with all due reservation, the Commercial Outcry—a nickname is always a bit of a lie: perhaps that is why it is such a favourite form of argument—carry it home to its first principles, and the bases of conflict are these: a liberal education *versus* a technical education. We hold that an education which leads nowhere beyond a profession or livelihood is just as much a training to a trade when the subjects of it are electrical engineering or botany or entomology, as when it teaches the mechanic the use of carpentering tools or the business of farriery.

Well, if that is what is wanted, let that be what is stated and argued. Let them tell the public plainly, "Large classes which hitherto have received a liberal education are in future to get a technical education. Henceforth education is to be directed from the beginning to the acquisition of a trade: we will have an education that pays, not an education which educates:" unless we are to talk of "educating" a dog to sporting purposes or a horse to harness. I am not arguing against them or their conception—for that would be the very first foundations of the classical case, which every one here present does and must argue —but only asking them if that is what they want, not to be ashamed to call it by its name and let it go naked. It is idle to go about declaiming that times have changed. What is out of

date? The means we employ, or the end we propose? If the means, we are all ready to adapt and develop and adopt; but if the end, the ideal, then let us have it confessed.

But if technical training is what is wanted, then I think we should proceed to draw out these consequences from it. A liberal education, as we understand the term, is before all things an education in humanity—the knowledge, management, and government of men. The acutest of all theorists of government, Macchiavelli, takes Livy for a text whereby to read the political experience of his own time. Queen Mary Tudor was sent a copy of Thucydides as a handbook to the art of governnent. Every modern journalist thinks he can give long odds to all three, but he is wrong. The quality and efficacy of the training has not altered; the alteration is this, that we have used them, and are using them still, but not for the equipment of princes, but to instruct the whole mass of the people (which gets higher education at all) in a school of government and self-government. The schooling which a Dufferin or a Cromer had at Eton is only a new stage in the carefully developed and adapted national tradition of classical study under which Warren Hastings and Impey were bred at Westminster a century before. And if there is one thing which as a nation we can justly boast, it is in mastery of the arts of administration. Only where we needed one proconsular mind in the eighteenth century, we need a thousand to-day: we have got them by the great increase of area which liberal education now covers. And lastly, the intelligent, directing core of every constituency in the kingdom has the same gifts in some degree, and, trained in the same school, the same instinct of administration and government, which is in the last resort knowledge of humanity. I suppose the unique advantage here is that (really our president indicated the same thing in his celebrated testimony to Latin verse) we deal with a subject which requires exact method, and yet does not treat of abstractions. I wonder if any instance can be quoted of a man, whose staple training was in the abstractions of science or mathematics, and who had the eye, the knack, the

instinct for dealing with men. I cannot recal a great philosophical or mathematical viceroy, nor yet a pure scientist turning into a prime minister. It may seem a far cry from such dignitaries to the press; but look at the enormous influence of Oxford on the London press, and then ask this question, "What discipline best provides even that superficial judgment of humanity and of history in the making, which a journalist must possess?"

I only want to suggest tactics, not develop theory, so in conclusion I would say here that what we ought to show is this,—if you are going to make liberal education the exception, and technical or apprentice education the rule, you will create an intellectual oligarchy in that department of intellect which most influences politics. The results may be estimated. I am only pleading that this great line of argument may not be neglected.

Next we should convince every religious body that, if you get to the bottom, their interests—no, not their interests—their principles are attacked in this attack on classics as the staple of education. Because if by any means you can force the aggressors to confess their assumed principles, if by any means you can extract the philosophy of their movement, it is found to be pure and utter materialism. What they aim at is the highly skilled slavery of the intellect. It is a much bigger question than merely whether their own seminarists should be competent Latin and Greek scholars. There are ministers who do see and others who do not see that this cry for a directly paying education, if it succeeds in its first attack, will advance the very same batteries of argument against all religion. "Does it pay?"

There is one alliance which we should enlist.

Next we should enlist every teacher of any literature whatever: our cause is really one. Now this is a much more complicated matter. There are those who admit the ideal of a liberal education, but say that it can be acquired through modern languages as well as ancient. It is said sometimes in good faith and sometimes in bad faith, but very seldom with full knowledge. I should like the witness to be produced who, being a competent

scholar in an ancient and a modern language, shall testify to the superiority of the modern as a teaching instrument. Equal in themselves they might possibly be (though some declare that a dead language is *ipso facto* a better instrument for mental discipline) grant it for the moment: but still you must reckon with this fact, that the classical way is a method which has been developed, adapted, nationalised to our own needs for at least four hundred years. It is hardly an exaggeration to say that modern languages are now taught in this country under pretty much the limitations and imperfections which hampered the teaching of Greek in England three hundred and fifty years ago. I will not allow that there is any deep quarrel between ancient and modern: every boy ought to learn at least two modern languages with his classics. Will any modern language teacher prefer a boy who has got a smattering of science rather than a smattering of Latin or Greek? You can teach a boy French without Latin, but what is his French worth? Give him Latin first, and then teach him French, and he is equipped to teach himself any Romance language, and know his English better into the bargain. This aspect of education ought not to be so much neglected. What teaches a man to teach himself? what teaches him how to read? You hear plenty of complaints about "the lost art of reading:" I don't think that fault can be laid at our door. Modern languages have been made the catspaw of the commercial anti-educationists; no self-respecting modern language teacher of a university or higher school wishes to confine his subject within the narrow limits of commercial utility. His ideals are the same as ours, a literary and humane training, a subject treated according to its deserts and not according to its market. Only what we ask is that the modern language should grow up to the same standards of thoroughness, the same disciplinary effectiveness (in fact all that we understand by the word "scholarship") that in classics have been moulded and developed through centuries. Beyond that I see no jealousy: if a boy is taught Latin and French at school in a scholarly

fashion, it is indifferent to me whether he goes on to study Latin on an honours standard at the university or Romance Philology and Literature when that comes to exist. But I cannot see that his Romance teacher could wish him otherwise grounded than his Latin professor would wish. And I am sure his French teacher will discover (what his Latin teacher knows already) that the real commercial anti-educationist will think Romance Philology just as bad a waste of time as Greek ever was. If our modern language friends would once see that what the anti-educationist attacks is not really one language or another, one subject or another, but all that we mean by *scholarship*, in whatever department found, then, I would say, here is another natural alliance against the invader.

And just the same is true of English literature. I don't think we classical men contend that not only Greek and Latin are the best staple training (exceptional cases barred) for the average boy, but that every boy should stick to these languages and carry them up to a higher stage: for my own part I would just as soon a boy used his classics as a take-off for a scholarly study of English. And at least one eminent teacher of English agrees that a boy cannot anywhere else gain the scholarly habit and method so well, which he needs to apply to whatever matter he studies. In fact, my main thesis here is to urge that we do not avail ourselves enough of this line of defence, viz., to appeal to any teacher of any literature and ask him these two questions: Are not the chief qualifications you would wish your student to possess a close attention to method, to the logic of a language or a literature, an exact sense of the proper correspondence between thoughts and words, an eye to perceive laws, connections, analogies, developments? And if so, can you point to a better training than the study of the two great races who carried to their acme the faculties of intellect and will respectively, expressing them in languages respectively unsurpassed for delicacy and force, in which every modern European tongue has its roots; especially when it is a study which has been developed

adapted, and improved through centuries to put the best possible machinery into it as an instrument of education?

That sounds like a peroration, but I have one more consideration. How do we stand to history as a subject of education?

Some of you are aware of the enormous recent increase in the numbers of the Modern History School at Oxford. I had it on the highest possible authority that the increase is an empty swelling. The study of history may do many things: it may take the place of novel reading; it may help a man to find reasons in support of what he wishes to believe or defend; or, lastly, it may impart, and in turn receive improvement from the historical spirit. If this last, then it must have just those qualities of thoroughness, scholarship, intellectual honesty which we believe are best inspired by a well-methodised study of an exact language and the memorials therein embodied. But this is not all. The two men who have perhaps done most in the last century to found a School of History in England and France—Freeman and Fustel de Coulanges—both denied the arbitrary frontier which parts ancient from modern history, both wrote with authority on a period of fifteen hundred years.

Now you cannot draw a precise limit and say, "History cannot pass an unbiassed judgment till after such and such lapse of years," but it is not extravagant to say that we have not yet reached a cool verdict on the history of the Reformation period. Yet if such a thing as philosophy of history exists, and if it is worth acquiring, it must surely be derived from periods remote enough to be treated as scientific specimens, not as a thicket from which to cut sticks for modern quarrels. And no first-hand work can be done in fifteen hundred years of our era without knowledge of Latin, and good knowledge of Latin. For example, if I am studying the Reformation period I must read Erasmus' Latin, and how can I get at the value of Erasmus' phrases full of quotation and allusion as they are, without knowing something of Cicero and Terence? Let me give you a typical example of the thing I mean. Froude—to say nothing of his "Cæsar"—in

his "Erasmus" takes the humanist to witness to *his* conception of Henry the VIII.'s character in the words, "I never saw a man so *cordatus*;" Froude renders this *hearty:* any Latin scholar would have known that it means 'cute, sagacious—a very different matter. You need to know Latin to read seriously at all the history of the Middle Ages: that is a truism. But to read the Renaissance historians, you need to know Latin like a scholar. Take even Greek. A man can make no serious, first-hand, documented study of the history of half Europe down to the fall of Constantinople unless he can read Greek. When York Powell was appointed professor of history at Oxford, the first thing he did was to go over to Paris and take a course at the École des Chartes, the school of Fustel de Coulanges, the historian of ancient and modern periods alike, the man who based history on scholarly first-hand study of documents. Professor Bury at Cambridge is no ordinary scholar, but a skilled editor of Greek texts as well as a historian of antiquity. Classics are not needed for the so-called history student who listens, and swallows, and commits to memory; but neither are such men needed. But we should call to our alliance every man who has the ideal what a History School should be, how indisseverable history and literature are, how hopeless it is for anybody to take any historical view of any breadth over European history (except through second-hand spectacles) unless he can read Greek and Latin.

These are suggestions rather than completed arguments, but they are intended to start discussion, not to convert.

Let me sum up in a few lines my main thesis. We must convince people that we are not merely defending an old privileged position; that we are not fighting to keep out other subjects, which on our own principle, have the same tendency as ours. Classics are the first line of defence for all humane or liberal education. An attack on us is an attack on arts altogether. And it is a sad mistake if we cannot by agreement or concession or re-arrangement get the whole body of arts to combine against anti-educationists. Our real enemies are

equally enemies to the studying of any other arts subject on a university standard. The others will only get the Cyclopean charity of being eaten last.

I deeply regret that some of our friends at Oxford and Cambridge should be defending untenable positions instead of rallying all men of good will for the real struggle between education and technical training, pure and simple. I wish we could throw the doors of this association so wide that every teacher of a literary or linguistic subject might easily and naturally enter. We cannot better invite them than by proving that the spirit of scholarship is itself greater than any one subject to which it may be applied; that all we understand by real scholarship — how to think with largeness and yet with precision, to be honest and yet subtle—(and it is the finest intellectual instrument that has ever been produced) to whatever end you wish to turn it—is still most thoroughly acquired by this old, laborious, and richly repaying gymnastic of the mind.

Professor RAMSAY said he was sure he would be meeting the wishes of the members if he asked Professor Butcher to address the association. (Applause.)

Professor BUTCHER said he had not expected to intervene in the discussion at so early a point, but he could not possibly refuse the kind invitation of the president. And before speaking of the papers to which they had listened, he should like to thank the association for the honour they had done him in re-electing him as one of their vice-presidents. It had given him great pleasure, if only as showing him that the members were aware that his deep interest in classical education in Scotland was unabated, although he was no longer resident in Scotland. (Applause.)

The president, in his opening address, had mentioned the fact that England had followed suit and formed a classical

association. He had been in Cambridge the other day and numerous inquiries had been made as to what they were doing in Scotland, and whether the meetings had really given promise of future usefulness. He was glad to be able to give satisfactory assurances on that score.

He had written recently to a very distinguished Scotsman—Sir Robert Finlay—asking him to join the association. He had at once joined, (applause) and had also sent a short disquisition upon certain points connected with classical education. He had replied to Sir Robert, expressing the hope that he would take occasion to state these views at a meeting of the association. He was sure that the interest shown by so distinguished a man would greatly help their cause. (Applause.)

On listening to both papers which had just been read, one or two things occurred to him. First, that classics as at present studied, do not, in the eyes of the public, quite answer the end which Professor Phillimore had laid down as the main thing to be aimed at. They rather served, according to popular esteem, as a discipline of the mind, and people thought there were other disciplines just as good. When Professor Phillimore's ideal was held up to them, their reply would be, it was an ideal which only a small percentage of scholars succeeded in attaining. That was a practical point on which they must satisfy the public, if they were to hold their own. It would hardly be denied that the study of the classics was a most fortifying discipline for the youthful mind; that it was also a discipline which made the intellectual powers more flexible and alert than any other; that mere translation from an ancient into a modern language called forth many mental processes and required the solution of many complex problems. And yet people would say, "How about your great percentage of failures?" and he did feel that they had here something that demanded their best attention. Were their methods the best and sufficient for the purpose? It was clear they must be able to prove not only that a classical training was a fortifying discipline, but also in the first place that it

awakens intellectual interest. There were many methods of awakening this interest. In some, it was awakened by contact with nature, in others, by contact with men.

While driving recently in the Kerry mountains, he was followed by a pack of children. He singled out one child and asked her what her lessons were, and what she liked best. Her answer was, "Elementary Science." The very word seemed striking as coming from such a child. He then asked what elementary science was, and he got the reply, "I do be measuring the weight of the air." (Laughter.) He wished they could get a little boy to speak with similar enthusiasm about the classics. The point before them was, how to get the pupil forward to the stage when he could appreciate the literature of Greece and Rome. For one thing they must make the learning less dry. He did not mean less easy. He agreed with Professor Ramsay that all learning was painful, but to make it as difficult as possible was a waste of mental energy, and they ought to aim at economising that energy, and so to teach as to call forth the pupil's thought and awaken his interest. He was not now speaking with any dogmatic certainty, but his experience led him to think that both in Greek and in Latin there was a great deal of useless lumber which might be discarded in the early stages of these languages.

Some time ago, Mr Postgate, speaking of the amount of useless matter insisted on, mentioned amongst other things the perfect of *lambo*, and added that in his thirty years of study he had never met with it. No more had he (Professor Butcher) and he could easily multiply examples of that kind. They were burdening their pupils to no purpose. They ought to be more selective in their teaching of grammar, and he could not help thinking that they ought to start with reading books, and allow the grammar to come by the way. Of course, if he thought that such a method of teaching would result in slovenly work, he would rather go on in the old way. But he did not think it would. He thought the new interest would stimulate the boy to learn the language

scientifically and the *best* pupils would not suffer under the new method. He certainly believed it would be an improvement if they had less grammar and more reading and more instruction about the life of antiquity.

Further, he could not help thinking that they did too much composition. Greatly as he believed in the value of Latin prose as one of the elemental disciplines of the human mind, he could not think that so much prose should be done. The reformed method of which he had been speaking was, he thought, applicable both to Greek and Latin, but now that Greek had become optional, those who wished to preserve it must at all costs teach Greek in a more literary way. That was the only chance of ensuring the survival of Greek as a discipline for the cultivated mind. Otherwise, he believed Greek would soon become a learned specialism, very much like Hebrew.

He should greatly like to have the opinion of practical schoolmasters on this question. Suppose Greek were put off to a later age? Suppose a pupil had time to learn Latin so as to be able to read it with ease, would he not be likely to begin Greek with better chances of making progress than at present? He would then lighten the ship as much as possible with regard to grammar—even more in Greek than in Latin. He thought that an earlier entrance into the literature would enable Greek to survive, and even to acquire a more real vitality than it possessed at present.

The point he wished to emphasise was, that they wanted to inspire the mind as well as instruct it by the classics. There was no study that so enlarged the horizon and widened the mental outlook as the classics, especially when viewed as an introduction to the study of the literature of all ages.

He begged to propose a vote of thanks both to Professor Ramsay and to Professor Phillimore.

Mr PARKER SMITH, M.P., was then called upon by Professor Ramsay to address the association. He said that while he had

always praised the study of classics and was aware how much he owed to them, still, on hearing the papers read that day, he felt bound to take a critical line. Professor Phillimore seemed to him to assume rather too much for his classics. They all knew the scholar was the man whose soul loved the truth, but the scholar was not confined to the student of ancient languages. Professor Phillimore had said he never heard of a man of science being a prime minister, but he could tell him of one, who, if he had lived, might have been prime minister, and a man of even stronger mind than the present prime minister, and that was his brother, Frank Balfour. And he remembered how Henry Bradshaw, the Cambridge librarian, told him how, when appealing for money for the library syndicate, he had great difficulty in getting help from classical men, but from the natural science men he always had the fullest support.

He agreed that one of the main objects of a university was to acquire accuracy of knowledge, and that it justified its existence if it led to true ideas upon the minutest of subjects or the remotest of periods. That was one side of real scholarship. But he also wished to look at the study of the classics as a politician, and he was bound to ask how far it was the right training for the great mass of people who would never add anything to first-hand knowledge. He entirely believed in the great value of Latin and of Latin prose, but what struck him was how few people there were who could get these great advantages, and he could not but ask whether all the advantages that Professor Phillimore claimed for classics could not be got out of other subjects. He believed they could, and he believed that any one who had real experience of both sides would claim that they could.

When he came into the room, Professor Ramsay was inveighing against the department circulars. With a great deal of the criticism he agreed, and he thought that a great deal of Professor Ramsay's chaff was richly deserved. He felt, however, that the same danger attached to the general study of the classics as to these circulars — both were endeavours to put material into

vessels not suitable for it. If they forced classics upon people all round, they would, in some cases, give the best training that could be got, but they would also find that a great many were deriving no benefit from the training.

With regard to the circulars, he could only say that it seemed to him the studies suggested were just those things which an educated man picked up in life, but to attempt to put those things into a young mind was to reduce school-training to an absurdity.

Professor Ramsay had not mentioned the scheme proposed for girls. He thought that the right method was being followed there. They were to be taught things that affected their life.

Dr MARSHALL, Edinburgh, seconded the vote of thanks. When he heard the severe animadversions passed by Professor Ramsay upon the various non-classical courses of study, he had felt as if he ought to be in sackcloth and ashes, because he had been responsible for the institution of a commercial side in the High School, and also a science side—so that he was a "complicated offender." (Laughter.) He should just like to say how it came about that he, who had the profoundest belief that of all trainings the ideal one was the classical, should have ventured to take a part in the introduction of these courses into school. It had been from no outside pressure. There had been no movement of a commercial spirit acting upon him either in public body or in newspapers. It had been from internal necessities only. In school he had found a certain number of boys, whether from defects in the school methods, or from inherent predilections, who did not seem likely to do any good with a classical training, and yet their parents wanted them to go on at the school. He had wanted to find them something that would keep their attention, and to make the commercial education which had been introduced educative. He was bound to add that no one need blame the merchants for any part of the modifications that had been introduced. He had never yet had commercial men who applied for a boy asking what the boy had done in book-keeping or any other so-called

commercial subject. The usual request was simply for "a nice boy," and a very sensible thing too.

There was another thing to which no allusion had yet been made, which was profoundly affecting modern school life. He meant the greater sensitiveness shown by parents with regard to the treatment of their children. A great deal of the old classical training was given at the end of the tawse (laughter) and was even forced into the boy by a severe physical discipline that would not be tolerated in our day. As regards the boys there had been a great change too. The strenuousness of the old life of Scotland was largely gone—at least it had found new channels, principally football. The aversion of boys to anything like hard effort was very marked, and the old, hard discipline could not be applied but to those who were born scholars. He agreed with Professor Butcher, however, that it was their duty to make the classics more attractive. When they had a cause of whose merits they were convinced, when they knew that this classical training was the most precious thing that could have come down to them from past ages, let them spare no pains or thought so that this splendid instrument should not be spoilt or made of non-effect by their mistakes in the method of applying it. (Applause.)

Mr WILLIAM MAYBIN, Ayr, said he should like to join in the congratulations that had been offered to Professor Ramsay on the excellent and spirited aid he had given to the association. One thing in particular he should like to say, viz., that whoever forgot what education is, Professor Ramsay never did so. This was the more important too, in that while everyone nowadays was talking about education, the thing itself was often absolutely lost sight of. Even Mr Parker Smith had said that the object of education was accuracy of knowledge, but he could not admit that as anything like a definition of education. He remembered a powerful passage in De Quincey, where he divided books into books of knowledge and books of power. Professor Ramsay had shown them that the teacher's object was to educe *power*, to train

skilfully what nature had already given. They might talk as they liked about "putting in." "Putting in" was not education. To make the best of what nature had put in—that was education, and he thought that a study of the classics would train all the faculties of men as well, at least, as any other instrument.

He thought that Professor Phillimore's advice was quite right as to the best lines of defence in the present conjuncture, but he was afraid that a very improper use might be made of his argument. The very last thing that the advocates of modern languages put forward in their claims on public attention was education, literature, thinking, philosophy. They might tell the esoteric section of their hearers that they did so, but what they told the public was that they produced the commercial correspondent and fitted people to earn bread and butter. So they rode two horses—the literary and the utilitarian, and they did it very deftly.

With regard to Greek, nobody had done more during the last thirty years than Professor Butcher for the teaching of Greek. Professor Butcher now seemed to take exception to the teaching of grammar, though his strictures told not so much against the teaching of grammar *per se* as against the methods of teaching grammar which were employed by a former generation of teachers. He (Mr Maybin) did not think they now taught grammar for its own sake to the same extent as formerly, but only so much as was necessary for the intelligent reading of authors.

Class teaching was, at best, a compromise. The best teachers would be those who hit nearest the average intellectual force present in the class. The weakest pupils would not be able to go at the some pace as the others, and so it was that classics seemed not to suit some. But, if only time were given to get at the proper intellectual power of the pupil, classics would suit as well for training the weak as for training the others. His own experience was that pupils liked anything properly taught. He would put Greek grammar properly taught even against Yorkshire pudding of which they had been hearing, and he would trust the results in the one case sooner than in the other. (Laughter.)

Latin in a Science School.

By JOHN G. KERR, LL.D.,

Headmaster of Allan Glen's School, Glasgow.

AT the outset of my endeavour to write a paper on "Latin in a Science School," I have the somewhat uncomfortable feeling of complete inability to arrange general remarks that might be considered useful or even interesting. You do not expect, nor do you desire (from me) stereotyped reflections on the relative importance of classics and science in a liberal education—and any strong opinions which I may entertain regarding the wisdom of displacing Latin by French cannot possibly be based on new arguments or supported by the results of special researches.

Perhaps, however, it may not be altogether useless or uninteresting if I put before you briefly and plainly the main features of the science school with which I am connected, and if I indicate the part played by Latin in the curriculum of that school. As a necessary preliminary, let me offer a slight historical sketch of Allan Glen's school. It was the wish of the testator that the school, for the erection and maintenance of which he provided by a trust-disposition and deed of settlement in 1847, should give a good practical education to, and prepare for trades and businesses, some forty or fifty sons of tradesmen or persons in the industrial

classes of society. For a period of twenty-five years, beginning with 1853, Mr Glen's wish was carried out in an unambitious but very effective way. In 1872 the trustees turned their attention to a second portion of the founder's views, and considered whether with the gradual increase in the funds at their disposal, it might not be advisable to erect an industrial school. It seemed to them, after much deliberation, that the enactment of the Education (Scotland) Act of 1872, whereby the education, more especially of the pauper and neglected classes, was provided for, rendered the erection and endowment of an industrial school in great measure unnecessary. As an alternative, they improved and added to the buildings, and provided accommodation for 150 pupils, who received gratuitously a good elementary education. At the same time it began to appear to the trustees that as they were vested with "powers to make such changes as experience might from time to time suggest," it might be advisable to enlarge the scope of the education and the function of the school, and so in 1876 a special Act, entitled "Allan Glen's Institution Act," was passed, under the provisions of which the school in 1878 entered into an entirely new phase of existence.

"As now organised" (I quote from an early prospectus), "the Institution has ceased to supply gratuitously elementary education, and its chief aim now is to bring, at a very moderate fee, the benefits of a high-class secondary education within the reach of boys who belong to the middle classes and are intended for industrial, manufacturing, and mercantile pursuits." There is a familiar ring in these phrases, "and," continues the prospectus, "sharing in the hope expressed by Sir Joseph Whitworth, 'that means may be found for bringing science and industry into closer relation than at present obtains in this country,' the trustees have, in reorganising and enlarging the institution, kept in view the importance of scientific knowledge in the manufacturing arts; and in their new arrangements have made provision for a comprehensive and systematic course of instruction in the chemical, physical, and mechanical sciences."

From the prospectus for 1880-81, we find that "The trustees have been led to connect a workshop and a laboratory with the school by their desire to provide an education suited in every way to lads who aspire to fill eventually such positions as those of foremen and managers in the engineering and manufacturing arts. No attempt, however, is made to teach a trade in the Institution. On the contrary, the trustees recognise the fact that no trade can be properly learned except in a workshop where all the tools and appliances of the trade are in regular use, and where all its methods and processes are to be seen on a considerable scale. Their object is, in fact, to prepare boys to learn their trade, more particularly the trades whose mastery implies a considerable amount of scientific and technical knowledge as well as of manual dexterity. They believe that at least the foundation of such knowledge is best laid while boys are at school; and they know of no way in which that can be so thoroughly done as by combining practical instruction in the laboratory and workshop with theoretical instruction in the lecture-room. The practical operations of the former are therefore intended to deepen the theoretical studies of the latter and so to put pupils in possession of a certain amount of scientific knowledge which, so far as it goes, is real and at their command. Accordingly, pupils are not admitted to the laboratory and workshop till they reach the highest class of the secondary department of the school, by which time their general education is nearly completed, and they are about to enter the technical department, in which their attention is given *exclusively* to scientific and technical subjects connected with the engineering and manufacturing arts."

In these sentences we have a fairly definite outline of the policy of what must be admitted to have been one of the pioneer Science Schools of Britain.

It may incidentally be noted that the testator's wish has not been tampered with, for the education offered is essentially practical, and the element of benefaction now appears in competitive scholarships.

Glance now at some details of the curriculum :—

There was (1) an Elementary Department; (2) a Secondary Department, entered by an average boy at about eleven or twelve years of age; and (3) a Technical Department, with a two years' course, entered three years later, *i.e.*, at the age of fourteen or fifteen.

No pupil was allowed to join the technical department unless he possessed as much knowledge of drawing, mathematics, chemistry, and physics, as *might be acquired* in passing through the secondary department of the school.

In the technical department (for boys between fourteen and seventeen), no provision whatever was made for literary and language training. Here is the scheme of work :—

Mathematics	7 hours.	Chemistry	7½ hours.
Mechanics	3 „	Workshop	5 „
Machine Design	5 „	Examinations	2½ „

This short statement discloses at once the contrast between the Science School curriculum and that of a Grammar School, High School, or Academy. And when it is borne in mind that for two years prior to entering the technical department the pupil was not only working at mathematics and drawing, but also preparing for grant-earning in the elementary and advanced examinations of the Science and Art Department in chemistry, electricity, sound, light and heat, mechanics and descriptive geometry, the difference becomes still more strongly marked. It may naturally be asked, how could a liberal education be associated with a science curriculum that made such demands on the time and energies of boys between thirteen and seventeen ? I leave that question in the air just now. I should like to remark that, from evidence which I am now collecting, it is the case that a very large number of youths brought up on the course of instruction I have described, occupy important positions in commercial industries and are most respectable citizens. The managers of the school did not disparage liberal education as ordinarily understood, for not only was some provision made for

the study of English, Latin, French, and German in the secondary department, but in sections 23, 24, 25, and 26 of the Act they were empowered to pay university fees of able boys, to defray the cost of their attending English or Scotch University Scholarship Examinations, to found university bursaries, and to establish libraries and reading-rooms in connection with the school. As these provisions were present in the Act with, beyond question, the approval of the trustees, it would be rash to say whether the curriculum of the school would have been so weighted with science subjects had the financial needs been less pressing and the facility for grant-earning in science subjects less available.

Passing over the twelve years between 1878 and 1890, during which the school carried out with steadily growing acceptance and distinction the programme of most useful work and study laid down under the direction of your president and his colleagues, we reach a period marked, not so much by reform, as by a tendency towards a modified view of the part played by science in school education, and consequently a tendency to inquire whether language study might not be fostered with advantage in a science school. It was becoming obvious that 400 boys in one school were not acquiring a knowledge of chemistry, of physics, or for that matter of mathematics and descriptive geometry, mainly because of the use to which such knowledge would be turned in practical life, and that, generally, a preponderance of science in a school course had to be justified on disciplinary more than on utilitarian grounds. That is to say, the justification of a curriculum to be followed by all the boys of a science school had to be found in the intellectual exercise involved in and the intellectual habits encouraged by science studies, and not in the market value of the knowledge which during the course of instruction and personal work was becoming the property of the pupil. There are no doubt many people whose theory of education is not very different from that of Sir Conan Doyle, who makes Sherlock Holmes remark (with Dr Joseph Bell's approval) to the dull and patient Watson that "a man's brain originally is like a

little empty attic and you have to stock it with such furniture as he is likely to use." These folks send to a headmaster small boys of twelve to be taught electricity or machine design. I am in a position to say that the number of parents who believe in attic-stocking has become very small indeed, and that the tendency to gauge school work by its training aspect is, at the present time, and I may add, has been for many years, surprisingly pronounced.

The disciplinary value of a science course in schools has therefore been under sharp review for many years, and the conclusion come to by educational authorities, as well as by the man in the street, has been favourable. In the first place it was "practical." Now, in 1837, Dr Whewell of Cambridge spoke of practical education as "another kind of teaching in which the learner had to do something for himself." This definition is not quite what excited advocates of science teaching want, for "practical" in Whewell's sense distinguishes not between subjects of study, but between methods of attack. It may be urged, and with some show of reason, that the work of the science school as tested by Whewell is especially suited for the kind of teaching which he advocates with gentle sarcasm. Even the school workshops, apart altogether from their serviceability for instruction in the use of tools and the qualities of material, are calculated to discipline the will and promote self-directed and self-checked effort. In the laboratories the young student arranges his appliances, makes his own observations, and records what he has seen and measured. He gets at the fundamental ideas through the facts, and strengthens his grasp of those ideas by dealing with the facts quantitatively. Sir William Gairdner attacked bookishness in education, not because this or that subject was left out, but because there was left out of the training of a young brain a whole set of faculties implanted there for purposes which are not opposed to, but are very much in accordance with the education of the whole man. On this ground also Faraday pleaded before the Devonshire Commission fifty years ago on behalf of scientific education, and some four hundred years ago the learned Julius

Caesar Scaliger spoke of "Rerum ipsarum cognitionem e rebus ipsis."

Should it be asked, what is the keynote of scientific training? no doubt the reply would promptly refer us to the training in observation. But when we press for further information regarding the meaning to be attached to the word "observation" used in connection with science work, we find that the seemingly simple phrase involves a great complex of ideas. Whatever else it may mean, it certainly has here nothing to do with the improvement of the instruments of sense, even should we pin our faith to the dictum that "that which we create out of sensations is that of which alone we are conscious." There is, assuredly, developed by exercise, a quicker and more concentrated attention to the facts of the external world. But this is not sense-development. The phenomenon is psychological, and is the outcome of a developing co-ordination in brain elements associated with, as I cannot help believing, or, if you prefer it, expressing itself as, increased consciousness and will-power. Now, the point to which I am moving is this, that we can make nothing of nature, nothing of the facts of nature independently of language,—that all conscious brain action is closely dependent on language, that (to quote Max Müller) "in all our mental acts, even in that of mere memory, we must be able to give an account to ourselves of what we do, and how can we do that except in language?" If, then, language and reason are inseparable, if the word is the thought, all progress in knowledge, to whatever department it may belong, all progress in capacity for conscious thought, on whatever subject it may be exercised, and all progress in character are necessarily associated with developing knowledge of and control over language. A science training, therefore, however imperfect, cannot fail to help on general intellectual growth. The tentative efforts to grasp the many in the one, the stumblings towards the concept and the comprehension of the name, are on the road to conscious thought, to increased co-ordination and wider outlook. But while this may freely be admitted, the question arises, would

not the efficiency of a science school curriculum be raised by the encouragement of well-considered language training? Some ten years ago the Science and Art Department offered that much-needed encouragement by refusing grants to organised science schools unless some attention were given to English and another language, which might be either ancient or modern. The services rendered to the nation by the Science and Art Department from 1853 onwards have been of immense consequence, but to my mind none of the many conditions attached by that department to school work carried on under its auspices is of more importance than that to which I have referred.

Many minor modifications (some not beyond criticism) in the scheme of instruction and the method of payment in science schools have been introduced of late years by the Scotch Education Department, yet the main features of the regulations regarding science and language teaching are those recommended by South Kensington in 1894.

Here is our curriculum:— [1]

	A	B	C	Math.	English.	Language.	Drill.
1st Year .	6.55	2	4.35	5.50	5.45	4.35	.45
2nd Year .	7.20	2.10	4.35	5.50	5	4.35	.45
3rd Year .	9.5	2.5	3.35	7.40	3.45	4.35	.40
4th Year (C)	13.45	...	2.10	6.40	3	4.35	.40
4th Year (E)	8.15	...	7.35	6.40	3	4.35	.40

NOTE:—A gives time in hours, minutes, for Physics and Chemistry.
B ,, ,, Drawing.
C ,, ,, Descriptive Geometry and Workshop.

[1] As an indication of the way our curriculum works out, it may be stated that during the last ten years there have been 116 University degrees (31 with Honours or distinction) gained by boys trained in this Science School.

The programmes of the various years show an average of four-and-a-half hours per week to English, and slightly more to a language. (The times I mention are quite independent of intervals.)

With this limitation of time and the demand made by science, only one of three school languages, Latin, French, and German, can be taken up by each boy. (Greek, I may remark, is barred by statute.)

Which should be selected? At present we offer a choice, and we find that more than 50 per cent. of our boys take French, almost one-third Latin, and the rest German.

Should we offer a choice? The answer is not too easy. Without committing ourselves to either a negative or a positive answer, I think there are certain very positive and obvious reasons why we should encourage our pupils to take Latin rather than French.

Should it be suggested that French is more useful than Latin, we may ask, "to whom?" and probably the correspondence clerk may be spoken of. But, how many correspondence clerks are required? Take the advertising pages of the *Glasgow Herald* for a period of three months, and note the almost complete absence of this item from the "Wanted" column. In twelve years I have had a continuous demand from all sorts of businesses for smart youths, yet only on two occasions has a knowledge of French been required. Further, when a correspondence clerk with a knowledge of French is required, the information I have does not point to a good salary and attractive prospects. If, however, there was a real demand, and the post moderately remunerative, it would have to be remembered that for French commercial correspondence the French of the schools would not be so very helpful, the sending of orders and the operations of business being in a technical vocabulary and style, not quite that of literature or even of ordinary conversation.

If again the object is to push trade by a personal visit, it is a matter of common experience that two or three months' residence

in France of a matured earnest person will effect what four or five years of French in ordinary school course would fail to bring about.

But after all is it worth while considering the value of French at school for the purpose of pushing trade with France? I am disposed to believe that Mr Chamberlain does not think so, and certain discussions of the Manchester Chamber of Commerce in reference to the distribution of British trade with foreign nations, point to a very faint need for French as compared with Russian and with Eastern languages.

Should a belief in the utility of French for business purposes be shaken, the ordinary person, with a praiseworthy desire for extending his private reading, may be brought in. I don't know whether in such a case I might not venture to be frivolous and suggest that there is a mass of English literature at his disposal.

It is somewhat different, however, should the utility of school French to prospective engineers, doctors, chemists, etc., in order that they may acquaint themselves with the most recent researches in their departments, be insisted on. Here again the technical vocabularies might be mentioned, but when we face the facts, is it not the case that only a very small percentage of engineers, doctors, or chemists find it important to keep in touch with the pioneer work which is being done in other countries? Are not these a select few of superior grit and intellect? Would not all the French required for their purposes be under their hands in a few months?

I pass from the "utility" aspect of the question, satisfied if a parent can be got to see that the marketable value of school French is not likely to turn out of much account, and that possibly an opportunity of more really serviceable training will be lost if French is selected. But it may be retorted, "Surely French provides a training as useful as Latin." This is the crux of the whole question.

How may we proceed to deal with it? If one feels shaky in argument but strong in faith, he may follow high example and pledge his reputation on the accuracy of his judgment. Or

he may boldly assert that French is easier, and therefore does not stimulate the intelligence to the same degree as Latin, and in support of his assertion and conclusion, he may bring forward the customary contrasts between French and Latin as regards inflection and idiom, and adduce example after example to show that translation from or into French is, in the earlier stages, not much more than transliteration, and that in later stages a considerably smaller effort is needed than in the case of Latin.

Personally, as you can readily understand, I prefer to rest somewhat on authority. Here is a valuable letter written by Mr Gladstone to his wife regarding the education of his son. It is dated 22nd October 1861:—

"Tell Harry (his son) he is right; Latin is difficult, and it is in great part because it is difficult that it is useful. Suppose he wanted to make himself a good jumper, how would he do it? By trying, first indeed what was easy, but after that, always what was difficult enough to make him exert himself to the uttermost. If he kept to the easy jumps he would never improve. But the jumps that are at first difficult, by and by become easy. So the Latin lessons, which he now finds difficult, he will find easy when once his mind has been improved and strengthened by those very lessons. See if he understands this."

Lord Goschen also, to whom I confess I invariably turn when it falls to me to make remarks on any phase of education, gives forth no halting decision on the question before us. His address at University College, Bristol, is almost a passionate appeal for intellectual discipline. It contains these words: "You may take it from me, that there are five times as many mental processes in translating from Latin or Greek into English as there are in translating into a modern language." And this reflection: "After I had been to Oxford, I went into business. The Greek and Latin were of no use—but I had learned to interpret, I had learned to construe, and consequently I did not find it a difficult thing to master the interpretation of bills of lading or bills of exchange, and the phraseology of commerce and banking."

Perhaps, also, one might quote from a distinguished French scholar, Auguste Brachet, a sentence or two bearing on the point under dispute. In his history of the development of the French language appears the following deliberate statement:—

"The tendency to simplify and reduce the number of cases appeared early in popular Latin" (he is speaking of the language of soldiers and colonists)—"the rough barbarians could not grasp the more delicate shades of meaning expressed by them. So, being incapable of using so learned and complicated a system as that of the Latin declensions, they constructed a new declension to suit their wants—a declension which was far more simple, though really far less efficient."

In face of such arguments as these I feel justified in recommending Latin over French, and I am inclined to think that the boy who has failed in lower Latin is in many cases better trained than the boy who has got his higher grade in French.

We may now look somewhat closely at the course of education offered by a Science School. Let us start with a boy in class S 2 (first year's Science Course). What does he do in science? In effect he has learned during this year some of the elementary laws of chemistry and physics. In studying these he has worked from example to law by a process of inference. This trains in two ways. It gives him first-hand acquaintance on a small scale with the workings of nature; it develops his intelligence by forcing him to educe from a series of experiments the general principles of which these are particular illustrations. On the other hand, the reverse process of applying general laws to individual cases is to some extent neglected. It is in this direction that the pupil's study of Latin forms the natural complement of his study of science.

What may we look for at the end of one year in Latin?

It may be admitted at once that the pupil does not acquire a very large vocabulary or cover any great amount of reading What he does read will be—

(*a*) Simple sentences limited to the beggarly elements of noun, verb, objective and adverbial adjuncts.

(*b*) Short stories made up of such sentences.

But the training which even this little involves is far from negligible. Let us assume that at the end of the year the pupil can grapple successfully with a sentence of this kind—"Nihil manibus utilius hominibus datum est." In translating this sentence his mind operates as follows:—

I. *Nihil.* Is it nominative or objective?
Manibus. Is it dative or ablative?
Utilius. This is the comparative of "utilis" and neuter. But is it nominative or objective, or is it used as an adverb?
Hominibus. Is it dative or ablative?
Datum est. This is 3rd singular perfect indicative passive of "do." The subject must be neuter.

II. As to "*nihil*" there is no preposition or verb taking an object. "Nihil" therefore can't be accusative, and so the first point is settled.

III. "*Utilius*" can't be accusative, because there is nothing to govern it in the accusative. Then again the position of "utilius" after "manibus" and before "hominibus" indicates that it is probably not an adverb. It is probably therefore an adjective, comparative degree, nominative case, agreeing with "nihil"
Therefore the sentence now stands:—"Nothing more useful has been or was given."

IV. As to "*manibus.*" The position of "manibus" between "nihil" and "utilius" may indicate a connection of some kind. Is the meaning then—"more useful to the hands?" It might be. If not dative, could it be ablative? What kind of ablative? Might it be ablative of comparison? That is, "more useful than hands." Or it might be ablative of instrument. That is, "has been given by hands." But in the latter

case we have to sacrifice the idea of there being some connection between "manibus" and "utilius."

V. In any event "*hominibus*" is dative, and means "to men." If it had been ablative, a preposition would have been required, unless it happened to be ablative of comparison, which it obviously is not.

VI. The *most reasonable* meaning is therefore:—"Nothing more useful than hands has been given to men."

The above analysis represents the process through which the boy's mind must pass more or less consciously: of course if the boy is able, the process is to a good extent unconscious, but with a slow or dull boy the teacher may have to take the steps laboriously one by one.

In the reverse process of translating from English into Latin, the pupil will be able to translate with a fair degree of accuracy such a sentence as the following:—"The greater part of this great city was at that time inhabited by German merchants." Here the process is in all fundamental respects the same.

I. The first thing which the pupil asks is,—What is the subject? The subject is "*part*," in Latin "*pars*." The case required is the nominative.

II. In Latin adjectives agree with the nouns to which they refer in gender, number, and case. We require therefore the nominative feminine of the comparative of "magnus," that is, "*major*."

III. "*Of this great city.*" All this must go into the genitive, because "city" is genitive and "this" and "great" are adjectives qualifying it. So we come to "*hujus magnae urbis.*"

IV. "*At that time.*" In what case do we put time-relations? In the ablative, when it is point of time that is indicated. For "time" therefore we require the ablative of "tempus;" and for "that" the ablative neuter of "is, ea, id;" and so we get "*eo tempore.*"

V. "*Was inhabited.*" What tense do we require, what mood,

what voice? It must be 3rd singular perfect indicative passive. Will it then be "habitatus est?" No, because "habitatus" is the past participle passive and in function is an adjective. Therefore we require "*habitata est.*"

VI. "*By German merchants.*" What is the case to be? Clearly the ablative of agent. But this is a case of the personal agent. Therefore we need the ablative with "a" or "ab." For "German" we require the adjective in agreement with merchants in gender, number, and case. And so we have "*a Germanis mercatoribus.*"

VII. The final point is to dispose of these words in a Latin order.

If the pupil can reason all this out he has made definite progress in the application of general laws to particular cases.

In his Science Course he has already become familiar with the mental process of educing the law from the example. His Latin Course teaches him to deduce the example from the law.

In the second year the pupil tackles seriously the study of Euclid's marvellous system, in which the truth of certain theorems and the solution of certain problems (which the pupil has dealt with practically in the previous year) are demonstrated theoretically by a regular constructive process of reasoning, where each proposition is the necessary outcome of those which have gone before.

The study of the natural sciences is also continued. In chemistry he obtains by means of experiments a knowledge of, let us say, the halogens and their compounds; nitrogen, sulphur, carbon, and their compounds; densities of gases, etc., etc.

In physics he approaches the study of expansions of solids, liquids, and gases; specific heat; latent heat of fusion and evaporation; refraction of light; focal lengths of lenses, etc., etc.

It goes without saying that the laws which regulate those

chemical changes and physical phenomena require longer experiments to illustrate them, but the process of mind passed through is in effect the same as in the previous year. The pupil requires and acquires accuracy, exactness of statement, the habit of attention to details, but, above all, at the conclusion of his experiments, he has had to build his complete result into a general law.

And what meantime of his Latin? It, too, has increased in difficulty. In the first year the sentences with which he dealt were of a simple kind, comprising merely the relations of subject and object, adverbs, and adverbial phrases. He now enlarges his horizon, and faces the idiosyncrasies of the subordinate clauses.

As a process of mental discipline, of what value is this year's work? One gain is, that the boy will have acquired some notion of the dangers and ambiguities that lurk in the ordinary use of English, and some notion also of the greater precision and logical accuracy attainable in, and indeed essential to, Latin.

Many illustrations will suggest themselves. Consider for example the necessity for a perfectly clear meaning of the sentence, before a boy can put into Latin the somewhat hopeless English, "Tullia said that she would trust her." Is it to be "Tullia dixit se ei crediturum esse," or "Tullia dixit eam sibi crediturum esse"?

Or again, consider the discrimination necessary for the correct treatment of "He waited till the evening arrived." The boy who is sharpening his wits over the fact that this is not a mere time relation but one involving purpose, is profitably employed.

Or again, consider the sharp discipline a boy gets in putting the English infinitive into Latin: "To err is human," "He did this to be able to set out," "He is not diligent enough to have finished the whole work," "He promises to do this."

In each of these he has to penetrate to the meaning, and find an appropriate construction: "*Errare* is humanum," "Hoc fecit ut proficisci posset," "Non tam diligens est ut totum opus perfecerit," "Promittit se hoc facturum esse."

If I might adduce one more group of instances provocative of effort after exact meaning, I might mention the "that" clauses: "He said that he had seen Cicero," "He went away that he might not see Cicero," "He went away so early that he did not see Cicero." "Dixit *se* Ciceronem *vidisse*," "Abiit *ne* Ciceronem *videret*," "Abiit tam mane *ut* Ciceronem *non videret*."

Coming now to the charge against Latin that it is a waste of time—seeing that a boy, at the end of two years' school work in Latin is hardly able to translate a few lines of Cæsar without a reference to his dictionary at every second word—I admit the difficulty experienced, but I do not accept the inference. On the contrary, I believe that the demand for accuracy, for attention to detail, for the comparing and relating of the various parts of a sentence have an intimate bearing on science work, and above all, that the constant application of rule to example supplements the generalising process which the scientific training involves.

3rd Year's Course.—Assume that the boy is familiar with the ordinary Latin constructions, and practised in the writing of isolated Latin sentences. He goes on to two new things (1) the reading of some Latin literature, both prose and poetry; (2) the writing of the simpler forms of continuous prose. These, of course, react on each other, but for the present purpose probably the second is the more important. The first, apart from its bearing on the second, is valuable as opening up to the learner a new world of ideas, but that seems outside the inquiry.

In the writing of continuous prose, even of a very simple kind, there seems to be involved a good deal of valuable mental training. Not only has the meaning of isolated sentences to be clearly comprehended, but the logical connection of the English sentences—often flung out in a short, jerky manner—has to be perceived, and the Latin sentence has to be constructed with a due regard to this. It is not a matter of indifference in Latin whether you have a lot of principal clauses and practically no

subordinates, nor is it a sort of toss-up which clause you make principal and which subordinate, as in ordinary English it so often is. The meaning, not the speaker's whim, determines the point. And even when this has been recognised, more remains. For the Latin order of words is not the stereotyped English order. There is much more room in the Latin system for a recognition of the varying importance of the components of the sentence.

In English speech, emphasis to some extent serves this purpose; in writing, we may use *inversions* of various sorts, but these are often cumbrous, and seem *to us* "unnatural," and are not to be resorted to except on rare occasions. But in a Latin sentence one always expects some rationality in the order, that is, a true "naturalness," and when a boy has come to grasp this, and to practise it in composition, he has advanced a considerable distance in the art of understanding the capacities of language.

Even when the Latin sentence has been properly constructed, there is still work for the boy. Not only does one Latin sentence often absorb several English sentences, all of which are apparently unconnected, but the various Latin sentences themselves must be connected together, and thus the boy must learn to see how the piece of prose he is translating hangs together as a whole, and must learn to recognise the various particles which are suited to express the varying connection between the sentences.

If he goes farther and takes a fourth year, he may attempt more abstract prose. In this the training is of an even higher order. It may be admitted at once, of course, that only the very best boys are able to grapple with prose of this kind. The majority will probably spend another year at narrative prose (of a slightly more complicated kind than in S. 4).

Alongside of this, the pupil is extending his knowledge of classics by reading, let us say, two other books, one in prose and one in poetry. Through these he acquires some limited acquaintance with Roman customs and ways of thought. The danger is, of course, that he may be so engrossed with the labour of trans-

lation that he cannot see the forest for the trees. But with careful revision on the part of the teacher, it may be assumed that at the end of the year he will know very well the subject matter of his books, and have gained some appreciable insight into the minds of the writers.

If now we attempt to sum up the results of this limited course, it will be seen that we have helped the pupil to make some progress towards the acquisition of habits of precision, accuracy, clearness of thought, and logical statement. His knowledge of the classics as literature is, of course, limited. It may be also that he has no very remarkable ease in translating at sight. But with all this, no one will deny that the habits of mind which he has acquired will be useful assets, whatever his future career is to be.

Professor RAMSAY said that Dr Kerr had proposed to show how Latin could be worked into the course of a school that was really scientific. He had never heard a better analysis of the intellectual processes involved in the work of translating than Dr Kerr had given them, and for that they were greatly indebted to him. (Applause.) He had shown them how, in spite of the fact that the teaching of Greek had been prohibited in his school, it had become necessary to introduce the teaching of classics in the interests of science itself. He had done them a great service in showing how the two lines of study were really inseparable ingredients of the highest education. (Applause.)

MEETING HELD AT ST ANDREWS,

On SATURDAY, 12th MARCH 1904.

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THE FOURTH GENERAL MEETING of the ASSOCIATION was held in the Hall of the United College, St Andrews, on Saturday, 12th March 1904. When the proceedings began at 11.30 A.M., there was an attendance of about forty members.

Mr LOBBAN, Hon. Secretary, proposed on behalf of the Committee that, in order to meet the expenses connected with publishing the annual volume of transactions, the Annual Subscription be raised next year to 7s. 6d., and the Life Membership to three guineas. Mr Morland Simpson, Aberdeen, seconded the motion.

Dr HEARD, Edinburgh, said he should be sorry if they deserted the original form of the volume, which was so satisfactory. They should not draw back unless it became absolutely necessary.

Dr MENZIES, Kirriemuir, asked if the secretary could say what the cost of the binding was.

Mr LOBBAN replied that the cost was about 6d. per copy.

The PRESIDENT said there was hardly any difference between the price of a paper binding and the pretty one adopted for the first volume.

Dr MENZIES said he felt it was desirable that they should have as large a membership as possible, and they should do nothing calculated to prevent a large increase to the membership. Half-

a-crown was not in itself a large sum, but it was a serious matter for many people. He moved that it be remitted to the Committee to bring up a full report at next meeting.

Rev. A. R. F. HYSLOP, Glenalmond, said the fact that this step had been proposed to the association meant that the meeting had power to settle it. He thought there was no need to postpone the decision till next meeting.

The Committee's motion was carried by a large majority.

The autumn meeting of the association was fixed to take place in Edinburgh on Saturday, 26th November 1904.

PRESIDENT'S OPENING ADDRESS.

The president said he had very few observations to make at that time. It was desirable that the meetings should be devoted more largely to discussion, and less largely to the reading of formal papers. There had been a feeling that there had not been sufficient time to discuss the papers.

He need not say what great distress was caused throughout their ranks by the unhappy death of Mr Coutts, the late secretary. Mr Coutts was the practical originator of the association. He had had the idea of such an association in view for many years. He devoted himself to its formation heart and soul. He was respected throughout all Scotland as one of the most successful classical teachers in the country. He felt they must place upon their minutes some record of the sense of the loss they had sustained by his untimely death.

With regard to the proceedings of the day, they had the great satisfaction of seeing their example followed in England and Wales. One cause, no doubt, which had led to the formation of an association in England was the fact of the success of the

association in Scotland. The object of the association was of a distinctly practical kind. It was not only to meet and debate questions of classical scholarship—it was to permeate the public mind with the idea of the right place of classical teaching in the education of the country. They asked for no special privileged position for classics. They saw shallow, false notions of education put before the public, and their business was to show that the teachers of classics were not teaching an outworn body of knowledge, but teaching a very living subject.

There was a feeling in some minds that scholarship that did not reach the very highest level was of no value. He thought Scotland had shown the falsity of that idea. It had taught how classics could be made a valuable subject of public education, and useful to every man, whatever his future line of life might be. The idea that classics should be reserved for honour men and Civil Service men should be broken down. They ought to show that even a moderate amount of classical learning might be of great use to the ordinary mind.

With regard to the new Code, it stereotyped the last circular, and the main outcome was that in the ordinary schools throughout the country classics and other subjects of secondary education were scored out. He had been assured by the Department that these arrangements were not meant to be as the laws of the Medes and the Persians, and a small paragraph had been pointed out to him in which it was remarked that the Inspector *might* sanction other subjects. He did not think that was enough. He thought they should make a stand on that matter. They were in danger of losing one of the most valuable inheritances of the country. Only five Board schools were to remain in Glasgow in which these subjects could be taught! He maintained that the old traditions of Scotland were right, not wrong. (Applause.)

Form and Matter in Classical Teaching.

By JOHN BURNET, M.A.,

Professor of Greek in the United College of St Salvator and St Leonard, St Andrews.

THERE is far too much uneasiness just now among the friends of classical education. No doubt it is a good thing to ask ourselves from time to time where we stand; but it is, I think, a great mistake to take up a purely defensive attitude. In some of the pleas put forward on our behalf, there is a certain apologetic tone, a readiness to make concessions, which I fear can lead to no good. It is deplorable strategy that seeks to propitiate the enemy by yielding one point after another till there is nothing left worth fighting for. Our concessions will be accepted without thanks, and it will be found in the end that we have given up the key to our position. In particular, it will not do to shirk the advocacy of classical education as above all a training in form, and to defend it mainly on the ground of the interest and importance of its subject matter. This seems to me like throwing away our case, and it is a plea for the formal side of classical teaching that I wish to lay before the association to-day.

There is no doubt that the tendency to put matter in the place of form is growing among us. Hardly anyone dares to say a word for verse composition now, and the spectacle of what is happening in France and Germany should warn us that prose composition is not safe either. Everywhere we see that knowledge is being substituted for discipline, and breadth for accuracy, that the unique value of classical training is being sacrificed in a vain effort to assimilate its methods to those of other subjects, vaguely called scientific. One of the greatest living scholars, Professor von Wilamowitz-Moellendorff, says expressly: "We do not learn Greek to form our minds by means of grammar and style. . . . We learn Greek exclusively to read Greek books."[1] This is the point of view which I believe to be radically wrong, and which I wish to examine in this paper.

If we say that we teach Greek exclusively to enable our pupils to read Greek books, we at once lay ourselves open to some very damaging retorts. The most serious of these is the charge that, after four or five years of study, a boy is unable to read a Greek book for pleasure, as he can read a play of Shakespeare or even of Molière. I am sorry to say that the truth of this charge is often sorrowfully admitted by our defenders, whereas, if we look at classical teaching from the true point of view, it will be seen to be altogether beside the mark. Of course, if reading a book "for pleasure" means reading it carelessly, we are not concerned to defend ourselves. It is just one of the great virtues of a classical education that it makes it hard for us to read any good book "for pleasure" in that sense, whether it be written in Greek or in our own tongue. People think they are "reading Shakespeare" when they are really doing nothing of the sort. They are quite content to miss the meaning of half-a-dozen words to

[1] *Griechisches Lesebuch, Vorrede*, pp. III.-IV.—It is true that Wilamowitz admits the exceptional suitability of Greek for this formal training, but he holds that it is sufficiently provided by the study of Latin. This is to miss the point that the logical and juristic form of Latin is quite different from the psychological and æsthetic form of Greek. Latin alone is apt to prove a very onesided instrument of training, as may be seen in France.

every page, to lose the point of three or four verses at a time from failure to catch an allusion, and to get the sense only in the most general way. Our pupils can read Virgil and Sophocles after that fashion too—only it makes them uncomfortable. I do not say it would be a bad thing if we were to encourage more cursory reading among our pupils; it would, indeed, be a very good thing. A book of Homer can be read in about an hour, and it would be an excellent thing for a boy to go right through the Iliad and Odyssey in a month or six weeks, giving one or two hours a day to it. We can teach that sort of facility quite easily if we choose, and perhaps we ought to do so more than we do at present; but we must never forget that what we mean by *reading* is quite another matter.

Our accusers also lose sight of the fact that many of the books they expect our pupils to read "for pleasure" are extremely difficult, quite apart from the question of language. We should not deny a Frenchman's knowledge of English because he found it hard to read George Meredith in the train, and yet this is the sort of test that is applied to us. It is ridiculous to expect us to enable our pupils to read with ease things that a Greek boy of their own age would have found puzzling. Does anyone imagine that young Greeks could read Pindar and Aeschylus "for pleasure"? Simonides was notoriously easier, and yet we see from Plato's *Protagoras* that the most cultivated men of the fifth century B.C. might find considerable difficulty in making him out. All that can be expected of us is that we should teach our boys to read a piece of Homer without too many hard words in it, a straightforward bit of Attic prose, and an ordinary passage of dramatic dialogue. Once we have done that, we have put them in almost as favourable a position for the study of Greek literature as they are for that of their own, and in almost as favourable a position as a Greek boy of their own years would have been. What more can any one ask? All the rest will always require minute, prolonged study, and above all, a growing experience of life.

But, it will be said, our pupils do not, as a matter of fact, read Greek and Latin books for themselves after their school and college course is over. That is to some extent true, but it is once more quite beside the mark. To have read even a few books in a scholarly way is a permanent gain, even if the language in which they are written has been forgotten. The content, the matter, may pass away, but the form abides. At the very least, we can give our pupils a habit of lucidity which will stand them in good stead afterwards, whether it be the Westminster Confession or the Fiscal Bluebook that they have to deal with. Nor is that the only gain. There is many an old gentleman alive to-day who owes to the old-fashioned scholarship of his youth a fine appreciation of English literature and a genuine love of good writing. He may not be quite sure now whether the perfect participle of *obliviscor* is or is not a dactyl, but his boyish struggles with the *Gradus ad Parnassum* have given his mind a bent which it will never lose. He has acquired a lasting sense of literary form, and is not to be taken in by tinsel and glitter. There is surely no need for us to be apologetic about a system which produces such a result as that.

It must also be remembered that in the great days of "pure scholarship" men did read the classics all their lives, and, if they do not do so now, that is mainly because they have not had the same formal training in their youth. Here, too, it is the substitution of matter for form that is killing the study of the classics. A man who has been taught the origin of the legend of Aeneas will not read Virgil in later life; a man who has been taught to write hexameters will.

It is true, of course, that the subject-matter of ancient literature is of exceptional interest and importance; but it is only one subject-matter among others, and it would be hard to convince an unbeliever that it deserves the predominance we claim for it. It has even been argued with some plausibility that it is by no means specially adapted to youthful minds. I am very sure that it is not on any such ground that most of us in our hearts believe in

classical education. We make a far higher claim for it than that. We claim that it is the best training in form, and that all education is essentially a training in form. We believe that the classics can do for most people what mathematics admittedly does for some, and that these two disciplines stand quite alone as educational instruments. It is worth while, I think, for us to ask ourselves why the claims of mathematics are almost universally allowed, while ours are disputed. It cannot be due to the practical value of mathematics. To the great majority of ordinary people Latin is actually of more use in daily life than mathematics ever can be. It is rather, I believe, because the mathematical mind is not prone to conciliation and compromise, and so teachers of mathematics do not trouble to defend their subject on inadequate grounds. They do not tell the public that trigonometry is useful in landscape gardening; they go on serenely with their teaching, never admitting a question of its value, and the public takes them very much at their own estimate, as it nearly always takes everybody. We have much to learn from our friends the mathematicians in this respect.

I hold, then, that classical education is essentially a formal discipline, and, if this is so, two practical conclusions follow at once. In the first place, we in the universities must rank pure scholarship higher than what is called "research," and, in the next place, composition, and especially verse composition, must be restored to its rightful place in our schools. These two positions require illustration and defence.

I

I have said, in the first place, that pure scholarship must be ranked above "what is called research" in the universities. I shall be told that this is hopelessly reactionary. Well, I think the time has come for a little plain speaking on this subject, and I do not mean to shirk it.

In our department, however it may be in others, no research worthy of the name has ever been done except by men who simply could not help doing it, and none has ever been done but for its own sake. A man is led by some feeling of kinship for what is greater than himself to devote his life to the interpretation of a poet, philosopher, or historian, to the elucidation of the language itself on its purely linguistic side, or to that of the art or institutions of antiquity. Such a man will freely give himself up to the most arid and laborious investigations. No erasure in a manuscript, no half-read scholium, no fragmentary inscription will seem unworthy of his attention; no grammatical nicety or stylistic peculiarity will be passed by as too trivial for his patient study. All these things will live in his hands; for they are all transformed by his faith in something to which he can hardly give a name, but which, to him, is more real than anything else. He is investigating, let us say, the uses of the optative mood; but he expects to find something more than optatives with and without ἄν. It is this search for the something more that makes the real scholar, and I do not see how it is to be "promoted" or "encouraged" by regulations and endowments. You might as well expect to promote lyric poetry by founding fellowships for the purpose. The spirit bloweth where it listeth, and no ordinances of any human commissioners can bind it.

I do not think that the man I have tried to describe will talk very much about "research," at anyrate in connexion with his own work. When you are really building anything, you do not call the public in to admire the beautiful scaffolding. On the other hand, he will be of a simple and generous nature, and will be ready to credit others with an ardour like his own. He will not be conscious of the gulf that is fixed between his work and the grotesque parody of it that surrounds him, and he will fail to see that much of what passes for "research" is at best an excuse for idleness, and may even degenerate into imposture.

If you watch carefully the language of those who talk most about research, you will find that they use the word in a very

peculiar way. It is "research" to study the manuscripts of an author's text, but it is not research to interpret his meaning or to show the significance of the form in which he clothes it. The æsthetic interpretation of a tragedy or the philosophical interpretation of a Platonic dialogue is not "research"; the investigation of scholia and lexica is. Again, it is "research" to argue about the name of a figure in the Parthenon pediment; it is not research to investigate its æsthetic significance. It is "research" to count the average number of prepositions to the Teubner page in the text of the orators; it is not research to study the rhetorical structure of the *De Corona*. The more we consider the matter, the more we shall see that, in the minds of its loudest advocates, everything that is merely external and subsidiary is a fit object for "research," while the study of the things themselves is the province of the *littérateur* and the *dilettante*.

Now this is quite a new thing. The great scholars of the past never talked about research at all, though they did an amount of it that casts our efforts wholly into the shade. All their work was subordinated to one end, the enjoyment of the things themselves. Nothing is more striking in the lives of these great men than the way in which they read and re-read the whole of ancient literature for the sheer joy of it. They did not dally with the handmaids like Penelope's suitors; it was the image of Antiquity in its strength and beauty they really cared for, and the rest of their work was but the brightening of the glass through which we behold it, and the removal of excrescences from the surface of the image itself.

But nowadays learning has become a trade, and the trail of *βαναυσία* is over it all. There are posts to be won and reputations to be made with the least possible expenditure of time and trouble, and the easiest thing to do is to imitate a little piece of the great men's scaffolding. You need not trouble about the plan of the building; indeed, there need not be a building at all, if only the scaffolding is sufficiently elaborate. Scholarship in the old-fashioned sense is a thing of slow growth; it implies ripe

knowledge and a trained judgment. "Research," on the other hand, is certainly laborious; but, in its lower forms, it requires little knowledge and makes few calls upon the higher powers of the mind. That is why we hear most talk of it in the newer American and colonial universities, where there is not yet any great tradition of scholarship. It is the desire to get results without the processes which alone can give them value, that is at the bottom of the whole movement. I propose now to show you how the thing is done.

By common consent, the constitution of an author's text is the highest aim that a scholar can set before himself. It is also one of the most difficult things in the world. Most people, however, are quite ignorant of the difference between a real recension and the production of a readable text that will pass muster. So much has been done already, that the production of a respectable text is not really very difficult. Up to a certain point, a sort of rough common sense, a sort of ἀγροικος σοφία, will acquit itself tolerably well in a task of this kind. Of course you do not trouble to collate MSS. or to study the tradition of your author's text. You take for granted that a certain MS. is "the best," and you follow that as closely as you dare, on the plea that you believe in "objective criticism." You need not go beyond the critical apparatus of the latest German edition. Indeed, you need not go so far. To most people, textual criticism is a mystery altogether, and they will respect you if you reprint the Teubner text with a selection of readings from Bekker or Dindorf at the bottom of the page. The risk of detection is very slight indeed. Even good scholars seldom know much about the text of more than one or two authors, and a few judicious compliments in the preface will probably silence the two or three men who could expose you if they thought it worth while. Even if one of them does say anything, that can always be put down to professional jealousy and brazened out somehow.

This kind of thing is being done every day, and it is directly encouraged by loose talk about "research." But there are lower

depths still. A man who knows little more than the Greek alphabet can count prepositions by the fireside. Of course it is dry work, but there are universities which will give you a doctor's degree for it, you will be accounted a truly scientific philologist, and you will be entitled to look down upon the man who can only write Latin prose or Greek iambics, though he may have a thousand times more knowledge and skill than you have. This is a pretty pass for classical scholarship to come to, but everyone who has ever felt it his duty to read through what is facetiously called the "literature" of a subject knows that the picture I have drawn is not exaggerated.

It is to be observed also that the people who talk most about research are not those who have done any. It is a word which is most often on the lips of people who say they would do it if they were "encouraged," that is to say, practically, if they were paid for it in advance. It is this which has vulgarised the word and made it offensive to many people. We hear of the endowment of research, research scholarships, and the like, as if it was all a question of money. But true research can never be fostered in that way. I don't suppose that any of the greatest discoveries have ever been paid for at all, and I am sure that they have all been made by men who had no thought of being paid for them. Let a man get his living by performing some definite social service like teaching, and keep his research work free from contamination by the thought of promotion or gain.

And, after all, it is interpretation of what is already partially known that must always be the scholar's chief task. The research which neglects the known for the unknown destroys itself in the end. Even in natural science we see that this is so. Even there the process of discovery is subject to the law of diminishing returns, and the nearer a science approaches perfection, the less it is studied. Astronomy, the eldest of the sciences and the queen of them all, seems to have reached this stage, and others are fast approaching it. Far more will this be the case with our studies. If we leave out of account the possibilities of archæological dis-

covery and of new finds of papyri—and even these possibilities are limited—it is safe to say that the results of future research are not likely to approach in value what is already contained in our school books. If we content ourselves with these lessening returns, we may be sure the common-sense of mankind will regard our pursuits with contempt, or at best, with an amused tolerance. It will certainly come to the conclusion that they have no educational value. This association stands for the faith that a classical training is the best, though not the only, kind of education, and we betray that faith if we insist on reducing our studies to the level of a specialist's profession.

For the supremacy of classical education is based upon the fact that it is concerned with the interpretation of the highest products of the human mind, products of which the significance is in truth inexhaustible. There is no law of diminishing returns here; for we can never feel that we have understood Sophocles or Plato or Virgil enough, and each step forward, in our appreciation is of more significance than the last. And this work of interpretation is always having to be done afresh. It cannot be stored or transmitted in books, and the best of it is, strictly speaking, incommunicable. Each fresh soul has to understand the masterpieces for itself as if no one had ever understood them before, and the most our teaching can do is to give our pupils the key by which they can unlock for themselves the great treasure-house of mankind. Not all of them will make full use of their privilege; but there will always be some, and even those who do not enter behind the veil will feel, if only their teacher is one worthy of the name, that it is good for them to be there.

II.

I have said also that, in our school teaching, form should rank above matter, and I have interpreted that to mean that we ought to pay more attention than we do to composition. Of course I include under the head of composition the practice of translation,

which is at once the best way of teaching composition in our own language, and the best way of bringing out the real characteristics of Greek and Latin. It is only by means of these formal disciplines that we can give our pupils that mastery of the languages on which all scholarship worthy of the name must be based. In particular, I would urge that more attention should be given to verse composition in the early stages of instruction. By this I do not mean that we should endeavour to train skilled writers of Greek and Latin verses. The power to produce these is a natural gift which may be trusted to look after itself. But I do very decidedly mean that elementary verse composition is almost the most valuable educational instrument in existence. It is really much easier than prose composition for a young boy. It is possible to be absolutely correct in the making of simple verses in a way that is barely possible in prose. The strict limitations of the form exclude many chances of error, and the language of Greek and Latin poetry has been so moulded by the hexameter and the iambic that the right and inevitable thing soon suggests itself. This is in itself a tremendous advantage; for every teacher knows that there is nothing more encouraging to a boy than to feel that he has done something which is really right, and that sense of achievement comes quicker in easy verse composition than anywhere else. This used to be better understood in Scotland than it is now. I remember very well that, when I was eleven years old, we used to do elegiacs in the High School of Edinburgh. We did not carry them very far, I know, but it is all I remember of what I was taught then. The geography of Asia, the dates of the kings of England, and all the so-called "useful knowledge" has disappeared from my mind completely, but I can remember some of the first Latin verses I ever made, and I feel that training, elementary as it was, to be a real part of me now.[1] Boys have no matter of experience that is worth expressing, but even a baby of a few weeks rejoices in rhythmical form. It is a natural

[1] I wish to put on record that this was in 1874. Surely what was done then can be done now.

instinct and one that the educator should get hold of at all costs. I may be wrong, but I hold very strongly that the growing neglect of form in classical teaching is depriving it of most of its value, and I think that, unless we go back boldly to the traditions of earlier days, we shall find that our subject has become merely one branch of study among others. The Greeks seem to have derived great educational advantages from learning in boyhood to tune a lyre. We have no lyres now, and piano-tuning is rather too complicated to be introduced into our schools. The writing of verses is the nearest thing we can get to what the Greeks called μουσική.

Now, I know it will be said that there is no time to teach these things in our schools, and I wish to examine that plea very carefully. I am well aware that, to the practical schoolmaster, the problem that presents itself in teaching Greek is how to get a boy up to the standard of the Higher Grade, or, it may be, the Honours Leaving Certificate in three, or at most four, years, and I should be very sorry indeed to suggest any addition to the burden which schoolmasters already have to bear in doing this. I am not at all sure, however, that the method I am advocating would not prove the least burdensome in the end, and I think I can show how.

In the first place, you have all, I doubt not, read with satisfaction the latest deliverance of the Scotch Education Department on the subject of the papers to be set in Greek and Latin. "My lords" are now of opinion that it is desirable, "while restricting the questions or exercises to a moderate standard, to be severe in exacting a certain amount of correct answering as a minimum." That is certainly the only sound method of examination, and, if the Department's examiners act, as I have no doubt they will, on the principles now laid down, the burden of which schoolmasters complain will be sensibly lightened, and it will be just those schools which pay most attention to form and accuracy that will be most successful.

In the second place, there will be abundant room for the training in form if a great deal of the matter is cast aside. Much

of it is mere traditional deadweight. There are still many schools in Scotland where precious time is wasted over the late Alexandrian paradigm of τίπτω. What is the good of teaching boys the future τύψω when it does not appear in literature till the fifth century A.D., or the perfect τέτυφα which exists nowhere at all outside of grammars? Why should we teach that the vocative of αἰδώς is αἰδοῖ, when no such word ever existed or could exist? And what is the use of learning half the irregular verbs that boys get up? I have inspected a class that could tell me that the perfect of βλαστάνω was βεβλάστηκα or ἐβλάστηκα. I confess that I was not aware of the fact myself, though I found when I got home that it was so. But what does it matter? The chances are that none of the boys who knew it would ever meet either one form or the other in the whole course of their lives, and, if they did, it would not be hard to deal with. The Education Department and the Joint Board are not responsible for this. They never ask questions of that sort, I am happy to say, and I fancy that a practical schoolmaster who would make a table of what is actually asked for by these bodies would find that he could save hours in his grammar teaching. That sort of thing is what I mean by matter. The only excuse for it would be that it was necessary. It is mostly unnecessary even for examination purposes, it has no educational value, it is mere lumber, and it stands in the way of better things.

In the third place, verse composition is actually the easiest and best way of fixing in the memory such grammatical information as is necessary. It is not easy to forget a Latin perfect infinitive that has once fallen neatly into its place in the second half of a pentameter, and the quantities come of themselves. Again, a boy who does Greek iambics soon learns the convenience of being able to say στυγεῖν or μισεῖν, θνητός or βροτός, and when he finds that he has not the same liberty in prose, he is well on the track of the most important fact about Greek literature, and ultimately all literature. Our

present system, on the other hand, directly discourages the treatment of ancient literature as literature.

And this leads in practice to very serious consequences. It is, I believe, a fact that the young men and women of the present day read less good literature, and especially less good poetry, than was the case even twenty-five years ago. Those of us who were in our first youth then perhaps believed too much in literature. It may sometimes have seemed to us that nothing else was really important. Some of us can remember how quite average Oxford undergraduates, who did not get first classes or university scholarships, used to be familiar with all the best English poetry, and even with that of France. The names to conjure with then were Arnold, Swinburne, Morris, and Rossetti—and now where are they? It was one-sided, no doubt, and the making of verses is not the chief end of man; but I do not think any of us who came under that influence would be willing to have had it otherwise, and I have sometimes wondered in recent years, when I have been privileged to inspect an undergraduate's collection of books, what his interest in life can possibly be.

Even where we should least expect it, we find the trail of *βαναυσία*. The school of *Literae Humaniores* at Oxford, once so powerful an engine of liberal culture, is in danger of becoming professionalised. It is amazing how much the young men know now about the administration of remote Roman provinces, and how they can pick holes in the *Ἀθηναίων πολιτεία*, but they don't appear to have read Thucydides or Tacitus. In philosophy too they know all sorts of marvellous things which I presume are useful to professional students of the subject, but they haven't read the great philosophers. The days seem to be past when a man in his third year would buy a big Plato and very likely read it through, or when two or three would go off together in the long vacation, and struggle with Kant in the mountains. Dreadful heresies were started on these occasions and we strayed far from the track, but it was, so to say, a grand experience. Nowadays,

the young men all say the same things about Kant and Plato. I suppose what they say about Kant is all right; but I know it is very uninteresting. What they say about Plato has not even the merit of being right.[1]

Moderations, too, has become a lifeless thing. In the old days of set books, we all of us learnt what it was really to master a work; nowadays, everything seems fragmentary. And, as it would of course be absurd to expect that the average first-class man should be able to write verses or even Greek prose, their place must be taken by technical details which are as easily crammed as they are easily forgotten.

And all this is because what is called "research" is ousting scholarship from its old place in the universities, and the acquisition of facts is considered more important in our schools than the cultivation of form. That is the subject I wished to speak of to-day; for here in Scotland we stand at the parting of the ways. The raising of the age of leaving school, which is the most satisfactory feature of recent changes,[2] has made liberal culture a possibility in Scotland in a way that it was not before. The full effect of that change has not yet been felt, and students still come to us at the age of eighteen, who know more facts, certainly, but are not better trained, so far as I can see, than those that used to come at the age of sixteen. But that I believe to be a temporary and passing condition. We could not expect all the schools to rise at once to their new opportunity, and it was inevitable at first that the additional years should mean at first more facts rather than a different training. For, if a boy is to be kept at school till he is eighteen, his whole education should be different from the very beginning. It is no solution of the problem to treat him in the old way till he is sixteen, and then to cram him for an Honours

[1] The most living thing at Oxford just now seems to be a revived Aristotelianism of a somewhat scholastic type. I have grave doubts of the educational value of this, except for professional students. It is a remarkable symptom of the tendency to undo the work of the humanist Renaissance.

[2] In my own classes this year I have only one student under eighteen, and only six under nineteen.

Leaving Certificate. I hope that, both in the schools and the universities, we shall soon rise to our new opportunities. If we can only do that, I think we need not make ourselves anxious about the future of classical education in this country. No substitute for it has yet been discovered, and our best teachers of modern languages are the first to insist that their work can only be thoroughly done on a classical foundation. But we must see to it that the old humanist ideal is not sacrificed to the pseudo-scientific one; for, if that happens, classical education is doomed.

Dr HEARD said he did not think they had had any contribution to the association of greater value than this paper. It had the further recommendation that it had lifted a great weight off his heart. He had had half-a-crown on his conscience, but after listening to the paper, he was sure it would be a great loss to the world if it were not published, and it would be unworthy if it should not be published in the very best form. (Applause.)

He very much wished the paper could be read in the market-place at Oxford. He sent many pupils to Oxford, and much as he admired the general training there, there were many things that gave him concern. He very much regretted the comparative depreciation of what was called pure scholarship. One of the best colleges gave quite inadequate instruction in composition. It was not a mere question of dropping the study of composition. It was that the student approached the whole subject in an undesirable way. The great curse of the present time was hurry—in reading and in study: encouraged by domestic influences and by the press, a boy was impatient of reading what he could not get through very fast. There was a loss in the power of expression. He agreed with what had been said about the value of verse composition. It was quite certain it looked of little value, but it was an extremely valuable discipline, and he had never known a really

first-class writer of prose who had not studied Latin and Greek verses. Suppose a boy takes a passage from Plato, and turns his English back into Greek, and then looks into Plato again and asks, "What is the meaning of the difference between the rendering and the original?" it gave him a new insight into the meaning of literary form and the process of thought.

Rev. A. R. F. HYSLOP, Glenalmond, agreed with Dr Heard as to the value of verse composition, but he wished to emphasise the value of Latin prose. It was a wonderful educational vehicle, and was a remarkable instrument for teaching clear thought. He had a favourite exercise for his boys—to take an editorial from *The Times* and make them turn it into Latin prose. In this way his boys learnt Latin prose, and learned also how badly English could be written. Another point worth alluding to was that the head classical boys were the boys who were most devoted to English literature. He did not know why a blight seemed to lie upon the modern side, but it was unfortunately the case.

Mr MORLAND SIMPSON, Aberdeen, said he gladly joined in the chorus of appreciation of Professor Burnet's paper, and he was greatly gratified at the thought of being able to read it more at leisure. He should not agree entirely, however. He thought a mistake was made in claiming too absolutely for classics that it was the source of all literary appreciation and inspiration: because they were immediately confronted, on the part of those on the opposite side, with cases of literary men, who knew "little Latin, and less Greek," and yet who had produced remarkable work in literature.

The classics had, of course, occupied a privileged position. Most of the scholastic attractions had been classical. He believed it was possible, on a modern side, were Latin not optional, to give a sound education. It was the method more than the material that made the good boy; and it was precisely because he believed

that in the classics they had a system methodised—the result of centuries of painstaking scholarship, that it was such a splendid instrument.

Dr ADAM WILSON, Dundee, said he also must offer his congratulations to Professor Burnet on his remarkable paper. He was sure it would be of immense use to all classical teachers. He thoroughly agreed with what had been said about verse composition. It had been largely excluded from the schools, but teachers were not responsible for that. They were in the grip of the Department, and they had no time to give special instruction in verse composition. It took all their time to meet the demands of the Department in prose composition in the different grades. But he believed that verse composition was of as much importance as prose.

He had really no criticism to offer on the paper. It was one of the best he had had the privilege of listening to.

Mr W. MAYBIN, Ayr, said the paper of Professor Burnet was so full of matter that it would form the subject of several debates. He thought he had never seen in any one address so many excellences of thought and form as the paper exhibited.

He was very glad that one of Professor Burnet's authority had brought forward the subject. Even in other things they might study the question of matter and form. Their utilitarian friends ought to see that, after all, the vast majority of the pupils in school could not by any possibility be educated in matters utilitarian—those by which they were to earn their living. When he looked back to his own school career, things which he was taught as matters of fact were forgotten; the only thing left was the faculty of seeing what he ought now to do with anything that turned up. This education of faculty was surely the best education for any avocation or calling. This was the best side of their work, although the effect of it would not be brought out by examination. Faculty could not be communicated, but it

could be trained by certain methods. And, although he did not claim for classics that it was the exclusive instrument for training it, he had never found anything better.

Mr JOHN M'KENZIE, St Andrews, said he thought the paper was admirably timed. They needed to be reminded that the formal way was the better one. He had allowed one of his staff to proceed by the "new method"—the pupils were to pick up the grammar as they went along. At a later stage he found these pupils a perfect nuisance, and he had to go back, to begin again and make them get up the elements of grammar. His experience was, that at the age of eleven to thirteen, any pupil who could learn anything else would get up Latin and Greek grammar quite well. He had himself tried the new plan with modern languages, and he found he had not the same grip of the modern languages as he had of the ancient ones. As a matter of fact, he felt that their teaching had just to follow the examining. If the examining was done sensibly, the teaching was bound to follow. Sensible papers would produce sensible teaching.

The Place of Unseens in the Curriculum.

By Rev. W. A. HEARD, LL.D.,
Headmaster, Fettes College.

IT is important, in estimating "Unseens" as a method of training, to consider the special characteristics of the particular language. It is a mistake to think that there is some one method of approaching unseen translations applicable to all languages alike. The method is not identical in the case of modern and classical languages. In the one case, knowledge of vocabulary and of such varieties of form as are easily provided for by acquaintance with ordinary idiom, is the chief necessity. The thought is cast into forms which are not widely different from the usages of colloquial speech, the matter is already more or less familiar, and the mental attitude is natural to us. But Greek and Latin we have to study in quite a different way. Even if we were to study colloquial speech, we should still find the literature making exacting claims upon thought. Men make it a reproach that we are studying dead languages. Never was there a greater misnomer. The language of these great authors is

rich in living force. And just because it is not ephemeral, it requires study and deliberation. Another thing has to be noted which tells against this reproach. The literature is not literature in a narrow sense. It is not to be read merely with the eye and the mind; it is, I think, intended to be uttered. There is hardly any more finished work than the compositions of the orators; and of all the poetry it may be said that the beauty is apt to escape us unless it is enunciated. In interpreting these languages, therefore, we must use deliberation; we must pause and think; no random colloquialism will avail. In the case of all Roman literature the structure of the sentence must be studied before we can arrive at the complete meaning, and in Greek you have all the art, refinement, vivacity, and changeful phases of thought which proceed from a nation of unsurpassed intellectuality. Unseen work, therefore, has to be a somewhat serious business. You cannot lightly run off the Latin or the Greek poem, speech, or narrative into a modern equivalent "standing on one foot." If you ignore the style, you sacrifice the meaning.

But while I hold that the method is not identical in the study of classical and modern languages, I do not for all that deny that we have a good deal to learn from our modern colleagues. I think much improvement is possible by increasing the knowledge of vocabulary, and familiarising the student with the commonplace and recurrent material of languages—the language of the fleet and the camp, of nature life, the games, the homes, the streets, the gardens, the ordinary duties and interests of the citizen. Furnished with a vocabulary of such a range as this, the mind is much more capable of applying itself to the higher task of interpreting masterpiece, but to this it has finally to come, and this knowledge of vocabulary is only subsidiary to a greater effort.

The danger is lest we should stop at this point and leave the student to think that all that is required from him in the interpretation of Unseen is to produce some rough equivalent. Under this notion, he will with the utmost complacency turn unique and perfect expression into the commonplace verbiage of an evening

newspaper. Now, I say that we are altogether wrong in this, and with the increased frequency of Unseens, and the exclusive importance they possess in examinations, we are somewhat endangering our old classical ideals. This kind of thing is not classical scholarship; it is a demoralising and deteriorating process, and not the humanising influence we claim for these studies. We cannot deal with artistic work hastily, or we shall vulgarise it. We have to approach it deliberately and thoughtfully, and with the consciousness that we are called upon to do justice, so far as we can, to something that is essentially excellent. I am, of course, not speaking now of Unseen work in junior forms, about which I will venture a remark or two later on. In the case of our highest students the Unseen should take the form of a literary exercise. Ample time should be given; if it is not given, you can never get a finished result. The merit of the work should be—and on this I would like to insist most strongly—not a mere knowledge of words and idioms or even accurate interpretation of the logic and gist, though that is of high value, but appreciation of style and adequacy of feeling. We have to guard against the lower standard of mere vocabulary and verbal accuracy. There is a real danger lest we should lower our literary standard by the extravagant importance attached to a mere rendering of unread passages. Verbal accuracy is often very enslaving. Think how often it is that a boy entirely fails to recognise humour in the classics. Aristophanes is translated into the language of a dirge or a most doleful tragedy. The interpreter moves on for dear life from word to word, taking them isolatedly, and does not see where he started from or where he gets to. A boy thinks our old friend the *improbus anser* an abominable beast, and cannot see why these reflections are made against his moral character; but *improbus* means "wicked" and *anser* means "a goose"—worse luck for the bird. The λᾶας ἀναιδής is a similar difficulty; however, λᾶας means "a stone" and ἀναιδής means "shameless," and the stone must trundle to the bottom as best it can under this painful imputation. We must not therefore, in the present passion for

Unseens, allow the mere acquaintance with vocabulary to count in place of genuine appreciation. That would be no less than to forfeit the best element of classical study. The Unseen should be judged by a literary and not merely a linguistic standard. I do, however, confess that this consideration is apt to be lost sight of. Emphasis is laid upon the capacity of deciphering something novel or abstruse. Elaborate search is made for material which cannot possibly have come under the ken of the unfortunate student. This, I think, is having a malign influence upon classical study. Sophocles and Virgil are excluded in the fear that the passages may have been seen beforehand. Is there not a danger, lest in leaving the great authors out, they may be little or too hastily read? I have seen with great regret the frequency with which Lucan and Quintilian take the place of Virgil and Cicero, and Apollonius Rhodius, or perhaps Quintus Smyrnaeus, the place of Homer in Oxford Scholarship papers. I must be forgiven for saying that this is pedantry and not scholarship. Such a state of things must react upon the schools. I do not think Lucan a very good author for school purposes; but I find it almost necessary for a scholarship candidate. Unless he has read enough to know what to expect, a sixth form boy—as far as my experience goes—makes nothing of Lucan. It is, I suppose, because the style is artificial and wanting in simplicity of feeling—but the fact remains that a very intelligent boy will often miss the mark. The whole trouble comes from inordinate precautions to secure that the passage set shall be a veritable Unseen. But I do not want to sacrifice Virgil to Lucan under this dread of examinations. I do, however, think that the great authors under this system are not studied at schools so thoroughly as they used to be. I cannot help thinking that if more attention were paid to the literary quality of the translation, it might be quite possible to keep within the range of the best authors only.

I have so far been speaking of the work only of the very best students, and of written translations. I think, as I have said, that the written translation of an Unseen passage should be a literary

exercise, and have time allowed it. It seems to me that it is the best substitute for Latin and Greek versification. Such an Unseen should not be too hard; it should not be too much a test of guess work; it should be a test of appreciation, the interpretation depending not on unfamiliar words, but upon discerning the order of thought and upon imaginative sympathy. I now go on to speak of oral Unseen, which is always a profitable, and at times the only available, means. I believe the true method to be not to take isolated passages, but to take the author which is the subject of prepared work and to read on beyond the prepared amount. There is a vast difference between the style of one author and another, and the immature mind cannot make much of unseen work save in authors already studied. I believe it to be a great advantage to read a considerable quantity. After reading a few books of Homer an intelligent boy will read pages and pages at sight with little assistance. I have been astonished to find what boys will do with Thucydides when once they have found out the character of the author. But a good deal of practice is required in thus reading at sight, and only in this way is confidence acquired. As long as the Lexicon is at hand at every turn, the student will never swim without corks. Specially in schools reward is given for thoroughness of preparation. A boy may acquire an almost painful conscientiousness in preparation under the dread of the Orbilius, but in this kind of work, most meritorious though it be, there is no venture and little self-reliance. Are there after all any more delightful hours, both for the teacher and the taught, than when both put their wits together without timidity on one side, or recrimination on the other, to read on in an author without preparation? I am not at all a believer in a teacher's assuming the character of omniscience. Nothing gives more confidence than when he confesses to a pupil—"I think you are probably right there, and my idea was wrong." If with gun, or bat, or golf club we too plainly show our human frailty, and that we have our place amongst *mortalibus aegris*, we need not claim infallibility in the class-room either.

And this brings me to another point which deserves our careful consideration with respect to acquiring facility in interpreting Unseens. We are in these days smothered in commentaries, and they are often very enervating. Mere commentary is not so pernicious, even if for no other reason that the schoolboy does not disturb himself about it in the least. No such expert in skipping as he is. He is quick to scent out what he wants, which is translation and that only, and he thanks his gods that inverted commas have been invented to save him too much trouble in the search. And, by the way, his omissions are often just. Anything more preposterous, more shamefully preposterous, could not be found than some of the material supplied to young boys in commentaries. Our good friend, however, passes on as unconcerned as a pointer passes a barn door fowl. But the assistance of notes often prevents a boy from trusting his own resources. And the mischief does not end there. He comes to think that the rendering given is the only possible rendering, and his mind does not play about the sentence at all. The young boy finds that *alta domus* is translated "stately palace," and he assumes that *alta* means "stately" and nothing else, and *domus*, "a palace." It is just for the purpose of preventing this abuse that Unseen is made the test, but in the meantime we are courting the evil which we want to correct.

In the same way I have a great objection to the use of editions with vocabularies, save for the younger boys. It takes no time to look out a word in the vocabulary, and the boy never exercises his memory or inventiveness. The Lexicon is a different business, it takes longer time and is not so explicit, and a boy will put himself to a good deal of inconvenience before resorting to the big book. But, still worse, the vocabulary gives the particular meaning required in the passage. There is no thought needed, no selection out of a number of different meanings; there is no light thrown by other associations, no recalling of past experience. Knowledge gained in this way is sure to be evanescent.

Our older boys we have got to train in discrimination, in logical

power, the use of the mind. With younger boys we have to keep to the concrete, and train the memory. Plenty of assistance may be given at this stage. Even with these practice in Unseen has its value, but I do not think we can make these Unseens too simple. It is very difficult to make any extract from a classical author which will not contain something or another which you cannot reasonably expect the boy to grapple with—the difficulty discourages him, and Latin and all its appurtenances are an abomination to him. I do think there is need to make the initial stages easier; we are often requiring bricks without straw. The kind of Unseen that is suitable for a junior form ought to be written for it, with due regard to what the boy has so far read, or, if an original passage, it should be modified. Passages of premature difficulty seem to a boy nonsense, and he accepts the position, and is not ashamed to write nonsense—a very demoralising thing.

I confess, however, that it is somewhat difficult to formulate a system. Our schools vary very much, and in the same school itself the conditions are constantly varying. There is no definite period of school education save in the primary schools. Boys often come to the Secondary Schools for too short a period for a really first-rate education. There cannot be any uniformity of plan when there are so many compromises and makeshifts arising from the different necessities that each year presents. I have, therefore, restricted myself of necessity to somewhat general remarks, and I would only say in conclusion that I sympathise greatly with the difficulties imposed by Unseens upon schools in which, from the general circumstances of the case, it is impossible to give much time to classical reading. The capacity for translating Unseen ought to be derived from the general reading, and to be the natural outcome of increasing familiarity with the literature—it ought not to be studied as an art in itself. But this is a somewhat slow process, and time is scanty, and examiners do not wait. Notwithstanding, any other method is unwholesome, and will not in the end benefit the cause of classical study.

The PRESIDENT said the subject of the paper was one of the most fundamental that could be brought before a practical association like that. He was not quite sure that all of them quite realised the revolution that had been caused in the teaching of classics by the introduction of Unseens, and nothing but Unseens. For many years they, in the universities, had felt it as a weakness of their system that students were capable of "cramming" anything, whereas the same students, when asked to translate an author unread, found themselves at sea. The introduction of the Unseen, however, had brought troubles of its own. They had swung from one extreme to the other, and now too little attention was being paid to the matter of what was read. A good principle could be carried too far. The association could give great help in the matter. It was to the members of the association that the universities must appeal for the best means of correcting these tendencies. Under the new system, he found students who knew their grammar well and could write prose, but whose minds were a blank upon the principal facts of ancient life, history, and literature.

Mr JOHN M'KENZIE, St Andrews, said he too felt the importance of the subject. He thought that if the reading of extracts was so prevalent, it was the blame of the Department. Teachers had to send in the names of the books and authors that they had read. If anything further was required, it was to urge the Department to see that its officers did their duty. Examiners were also to blame for this unhealthy reading of Unseens. They went out of their way to some wretched author, in order to see if they could catch an out-of-the-way Latin or Greek word that no one but an examiner had met in with; and it was in order to meet that ἅπαξ λεγόμενον of the examiners that Unseens were read. Such reading was of no good educationally, and would soon be discontinued if examiners would take their passages from good authors.

Principal DONALDSON, St Andrews (who had just entered the meeting and had been invited by the president to address the association), said it was rather bad of him to appear there at so late a period, but he had been at a meeting of Senatus, and it had turned out longer than usual. He was extremely glad, however, to have heard what he had heard. It had been completely confirmatory of the opinions he had held since he was a teacher of classics. Dr Heard's remarks were exactly to the point, and were thoroughly true. Mr M'Kenzie had exhibited some of the defects of the Department, and the most of what was said was well deserved. But the association had now a splendid chance of accomplishing something in connection with the new Education Bill. He held that the teacher was the essence of the school. A good teacher would make a good school—if he was not prevented from exercising his individuality. They should see to it that the new Bill left the teacher free, for the freer the teacher was, the better for the pupils also.

Professor EDGAR, St Andrews, said he had listened with great pleasure to Dr Heard's paper and to the remarks that had been made upon it. In his view the "Unseen" was a test which focussed all previous knowledge, which brought to the point all that had been previously read or done,—a test whether what has been learned has been turned into faculty.

Mr MORLAND SIMPSON, Aberdeen, said this question had its limitations, even as a subject of discussion, but there was one point which had not emerged clearly enough so far. It was difficult to know what was to be substituted for Unseens as a method of examination, unless they substituted set books—and that was worse than anything else—leading as it did to cram. He was not inclined to condemn extracts, but it was necessary that a boy's reading should not be confined to them.

Professor BURNET said this was a subject on which he came to learn rather than to teach. He had no definite opinion upon it. Until two years ago he was a profound disbeliever in Unseens; he was not sure that he was not a profound disbeliever in them still, but people said that students were put at a disadvantage without them, and so for the last two years they had used Unseens. What he wanted to ask was first, was there anything in Unseens which could not be got outside of them? and secondly, if there was, was it worth having?

Mr MAYBIN said that of Unseens, as of most other things, there was a proper and an improper use; there was a use and an abuse of them. The use of them was, emphatically, *not* to teach. No man who wished to lead the mind of pupils in any orderly direction leading to the highest discipline, would lead them through Unseens. The purpose of Unseens was simply and purely as a test of efficiency.

Dr MENZIES said that so much had been said and so well said on the subject already that there was little more left to be said on it. He might, however, give his own experience. He found that Unseens were useful, as providing a variety of matter and style, and, if they were judiciously used, they could be of great assistance to both teacher and pupil. His objection was that many teachers were disposed to substitute those Unseens for the complete text of an author. That was where their pernicious effect came in. Judiciously used, they taught a pupil self-reliance and the faculty of applying his previously acquired knowledge.

Might he be allowed to express his gratification at seeing Principal Donaldson present? Teachers had no warmer or better friend in Scotland. (Applause.)

The PRESIDENT, in summing up the discussion, said all were

agreed that, in some form or other, Unseens were an essential part of the instruments of teaching. Everybody also agreed that their use might be carried too far, and that this was the case when they were used, not as a test of, but as a substitute for, teaching. What they in the universities felt was this—the use of Unseens had been pressed upon scholars who were immature for such a process, and also upon a class of teacher whose scholarship was really not sufficient for the purpose. These were evils which would gradually be cured. But when one found that scholars could, by mechanical teaching and by drill in Unseens, be able to pass the University Preliminary Examinations without having any intelligent knowledge of the books which they had read, one could not but feel that some change ought to be made.

To pass to another subject for a moment, one of their objects was to influence, in educational matters, men of power and position in Parliament, and Government itself. Should not the association take some action in regard to the forthcoming Education Bill?

Principal DONALDSON said he thought they should have a strong committee to watch over the Bill, with power to approach the Government.

The PRESIDENT said he thought it desirable that the committee should have definite lines on which to go.

Dr HEARD said he thought they should go cautiously. They would be practically committed to certain political action, and so far they would be departing from the objects for which the association was formed. He saw no objection to forming a vigilance committee, but he thought it would be very undesirable to commit themselves further.

Mr MAYBIN said he thought the Classical Association of Scotland ought not to be a cipher in this business, but he doubted whether they could usefully go further than Principal Donaldson had suggested. They might appoint a committee to watch over the Bill in the interests of secondary education.

Mr MORLAND SIMPSON said a committee so appointed would represent nobody but itself, unless it had definite instructions, and personally he should regret if the association should be committed too definitely.

At the close of the discussion the meeting agreed to ask the General Committee to watch over the new Bill, and, as empowered by the rules of the Association, to call a Special Meeting if they thought it desirable in the interests of the Association.

APPENDIX.

Rules.

1. The Association shall be called "THE CLASSICAL ASSOCIATION OF SCOTLAND."

2. The objects of the Association shall be to bring together for practical conference all persons interested in Classical Study and Education; to promote communication and comparison of views between Universities and Schools; to discuss subjects and methods of Teaching and Examination, and any other questions of interest to Classical Scholars that may from time to time arise.

3. All are eligible for Membership who are interested in Classical Education, and desirous of promoting its efficiency.

4. The Officials of the Association shall be:—President, Three Vice-Presidents, Secretary, Treasurer, and Committee consisting of the foregoing *ex officio* and of twelve other Members. A quorum shall be formed by the presence of five Members. Of the Committee one-third shall retire annually, but shall be eligible for re-election for the following year.

5. The Association shall hold two regular Meetings, one in Spring and one in Autumn; and it shall be in the power of the Committee, if they think it desirable, to arrange for a Meeting at any other time. At each Meeting of the Association a Local Committee shall be appointed to make arrangements for the following meeting in communication with the President and the Secretary.

6. The place of meeting shall be in the four University towns in rotation, and *three weeks'* notice shall be given of each Meeting.

7. The Annual Subscription shall be Five Shillings, to be paid to the Treasurer for the ensuing twelve months in October, or not later than 31st December. Life Membership is obtained by a single payment of Two Guineas. If any Member's Subscription is two years in arrear, the Committee shall, after due notice, remove his name from the list of Members.

*** At the General Meeting of the Association held in St Andrews on the 12th March 1904, it was resolved that after the close of the present financial year on 31st October 1904, the Subscription shall be as follows:—Annual, 7s. 6s.; Life, £3, 3s.

8. It shall be in the power of the Association at a General Meeting to amend or alter any of the above Rules, with consent of two-thirds of the Members present—due notice of any such proposed alteration to be made to the Secretary before the said Meeting, and stated on the billet of business.

Officials.

President.

Professor G. G. RAMSAY, LL.D., Litt.D., Glasgow University.

Vice-Presidents.

Emeritus-Professor S. H. BUTCHER, LL.D., Litt.D., 6 Tavistock Square, London, W.C.

Professor JOHN HARROWER, M.A., Aberdeen University.

Rev. W. A. HEARD, LL.D., Headmaster of Fettes College, Edinburgh.

Hon. Secretary.

WILLIAM LOBBAN, Esq., M.A., Classical Master, High School for Girls, Glasgow.

Hon. Treasurer.

HUGH MANNERS, Esq., M.A., B.Sc., Rector of Airdrie Academy.

Committee.

The foregoing *ex officio*, and the following gentlemen:—

Professor G. BALDWIN BROWN, M.A., Edinburgh University.

Professor JOHN BURNET, M.A., St Andrews University.

REGINALD CARTER, Esq., M.A., Rector of Edinburgh Academy.

Rev. A. R. F. HYSLOP, M.A., Warden of Trinity College, Glenalmond.

JOHN M'KENZIE, Esq., M.A., Rector of the Madras College, St Andrews.

JOHN MARSHALL, Esq., M.A., LL.D., Rector of the Royal High School, Edinburgh.

WILLIAM MAYBIN, Esq., M.A., Rector of Ayr Academy.

WILLIAM RIDDOCH, Esq., M.A., Rector of the Mackie Academy, Stonehaven.

H. F. MORLAND SIMPSON, Esq., M.A., Rector of the Grammar School, Aberdeen.

GEORGE SMITH, Esq., M.A., Headmaster of Merchiston Castle School, Edinburgh.

JAMES STIRLING, Esq., M.A., Rector of the Grammar School, Paisley.

EDWIN TEMPLE, Esq., M.A., Rector of Glasgow Academy.

List of Members, Session 1903-4.

The Names of Life Members are printed in Italics.

Adam, James, M.A., LL.D., Fellow of Emmanuel College, Cambridge.
Adams, Thomas, M.A., George Watson's College, Edinburgh.
Ainslie, Miss, B.A., Headmistress of George Watson's Ladies' College, Edinburgh.
Allan, James, M.A., George Watson's College, Edinburgh.
Allardyce, R. M., M.A., The Academy, Elgin.
Anderson, James, M.A., U.F. Training College, Edinburgh.
Anderson, Thomas L., F.R.G.S., 6 *Lansdowne Crescent, Glasgow.*
Anderson, W. B., M.A., Trinity College, Cambridge.
Auden, H. W., M.A., Principal of Upper Canada College, Toronto.

Beattie, James, M.A., Rector of Oban High School.
Bisset, Alexander, M.A., Spiers School, Beith.
Blair, Matthew, Rector of Alloa Academy.
Bosanquet, Professor Bernard, LL.D., D.C.L., St Andrews University.
Brown, Professor G. Baldwin, M.A., Edinburgh University.
Bruce, Thomas, M.A., Lecturer in Greek, Aberdeen University.
Burnaby, R. B., M.A., Trinity College, Glenalmond, Perth.
Burnet, Professor John, M.A., St Andrews University.
Butcher, Emeritus-Professor S. H., LL.D., Litt.D., 6 *Tavistock Sq., W.C.*

Callander, T., M.A., Benachie, Insch, Aberdeenshire.
Campbell, Rev. A. J., B.A. (Cantab.), The Manse, Lerwick.
Campbell, Right Hon. James A., LL.D., M.P., Stracathro.
Campbell, Miss Margaret M., Annfield, Bishopbriggs; sometime Scholar of Newnham College, Cambridge.

Carter, Reginald, M.A., Rector of Edinburgh Academy.
Chapman, Miss Dorothy, M.A., Rathalpin, St Andrews.
Clark, James, M.A., H.M.I.S., Perth.
Clark, John, M.A., LL.D., Professor of English, South African College, Capetown (formerly Classical Master, Dundee High School).
Constable, Marshall P., M.A., High School, Stirling.
Cooper, Rev. Professor, D.D., Glasgow University.
Cooper, Patrick, M.A., Advocate, 259 Union Street, Aberdeen.
Cooper, W. Ross, M.A., 94 George Street, Edinburgh.
Cooper, Mrs Ross L.L.A., „ „
Cowan, Rev. Prof. Henry, D.D., Aberdeen University.
Cran, Alec, M.A., Head French Master, Royal High School, Edinburgh.
Critchley, John W., M.A., Rector of Dumfries Academy.
Cumming, Alexander, M.A., Greenock Academy.
Cunnison, Alexander, Perth Academy.
Cuthbertson, Sir John N., LL.D., D.L., 29 Bath Street, Glasgow.

Dallas, Alexander K., M.A., German Master, George Watson's College, Edinburgh.
Dawson, John M., M.A., Rector of Bell Baxter School, Cupar, Fife.
Dey, William, M.A., LL.D., late Rector, Grammar School, Old Aberdeen, 32 Hamilton Place, Aberdeen.
Dick, William, M.A., Rector of Pulteneytown Academy, Wick.
Donald, John, M.A., Public School, Banff.
Donaldson, James, LL.D., Principal of The University of St Andrews.
Douglas, George A., M.A., George Heriot's School, Edinburgh.
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Duff, John K., M.A., Royal High School, Edinburgh
Duff, Professor J. Wight, M.A., Durham College, Newcastle-upon-Tyne.
Dunbar, William, M.A., 6 Hillside Crescent, Edinburgh.

Edgar, Professor John, M.A., St Andrews University.
Edward, Wm. Alfred, M.A., Hillhead High School, Glasgow.
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Emslie, Alexander, M.A., Rector of Fordyce Academy.

Ferguson, A. S., 16 Queen's Gardens, St Andrews.
Forsyth, Ernest H., M.A., Classical Master, Oban High School.
Fraser, D. Munro, M.A., H.M.I.S., Renfrew.
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Georgeson, James, M.A., Classical Master, High School for Girls, Aberdeen.
Gibson, James, M.A., Classical Master, Dunfermline High School.
Giles, Peter, M.A., Fellow of Emmanuel College, Cambridge.
Gillies, W. King, M.A., Classical Master, Perth Academy.
Grant, Professor Sir Ludovic J., Bart., M.A., Edinburgh University.
Grant, William, M.A., Lecturer, U.F. Training College, Aberdeen.
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Hardie, R. P., M.A., Edinburgh University.
Hardie, Professor W. R., M.A., Edinburgh University.
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Hay, Miss Grace F., M.A., Park School for Girls, Glasgow.
Heard, Rev. W. A., M.A., LL.D., Headmaster, Fettes College, Edinburgh.
Henderson, Hugh, M.A., Rector of the Grammar School, Lanark.
Hepburn, David, M.A., Headmaster, Public School, Stromness.
Hutt, Andrew H., M.A., Rector of Tain Academy.
Hutton, Miss E. P. Steele, M.A , Castle Wynd House, St Andrews.
Hyslop, Rev. A. R. F., M.A., Warden of Trinity College, Glenalmond, Perthshire.

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James, D. M. J., M.A., Rector, Gordon Schools, Huntly.

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Kirton, Joseph D., M.A., Rector, Anderson High School, Lerwick.
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Laming, W. Cecil, M.A., Rector, Kelvinside Academy, Glasgow.
Lang, Andrew, M.A., LL.D., Litt.D., Hon. Fellow of Merton College, Oxford.
Latta, Professor Robert, M.A., D.Phil., Glasgow University.
Lees, John, M.A., Lecturer in German, Aberdeen University.
Lees, Robert, M.A., Rector of Fraserburgh Academy.
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Lobban, William, M.A., 48 University Avenue, Hillhead, Glasgow.
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Lord, Arthur R., B.A., Lecturer in Political Science, Aberdeen University.
Low, William, M.A., Classical Master, Campbeltown Grammar School.
Lyell, George, M.A., Classical Master, Daniel Stewart's College, Edinburgh.

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Mair, Rev. John, M.A., Headmaster of Keith Public School.
Manners, Hugh, M.A., B.Sc., Rector of Airdrie Academy.
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Paterson, Maurice, M.A., LL.D., Rector, U.F. Training College Edinburgh.
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Petrie, John A., M.A., Bellahouston Academy, Ibrox, Glasgow.
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Rennie, Wm., M.A., Lecturer in Greek, Glasgow University.
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Selbie, Rev. J. A., D.D., U.F. Manse, Maryculter, Aberdeen.